NATIONAL COUNCIL

OUTLOOK

APRIL 1957

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National Christian College Day, April 28th

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.
297 Fourth Avenue
New York 10, N. Y.

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COUNCIL OBJECTIVES

To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world.

To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.

To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.

To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.

To establish consultative relationships with National Councils of Churches in other countries of North America.

To maintain fellowship and cooperation with similar councils in other areas of the world.

To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.

THE COVER

The cover picture, which points up the observance of National Christian College Day, April 28, shows the Swazey Memorial Chapel at Denison University, Granville, O., a college of the American Baptist Convention.

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National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Christian Methodist Episcopal Church
Church of the Brethren
Disciples of Christ, International Convention
Evangelical and Reformed Church
Evangelical United Brethren Church
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Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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St. Louis Will Welcome the Council in December

THE eyes of the Christian community will be focused upon St. Louis during the first week in December.

The Missouri city will play host to the fourth General Assembly of the National Council of Churches, constituted in Cleveland, O., in 1950 to carry on the work of 12 interdenominational agencies.

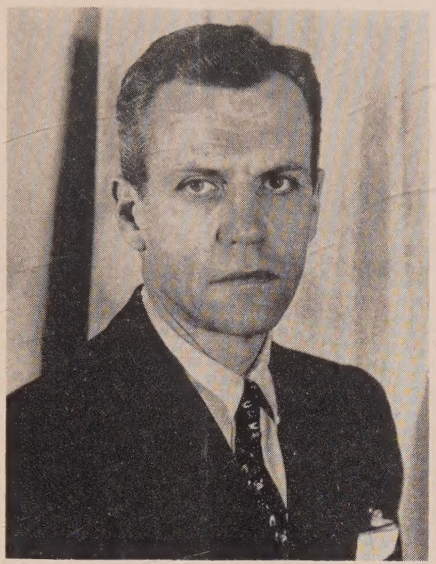
Preparations for the week-long assembly, December 1-6, at the gateway to the South and Southwest, have been under way since last October when the general committee on arrangements held its first meeting under the chairmanship of Dr. Hampton Adams, pastor of New York's Park Avenue Christian Church.

"Oneness in Christ" has been selected as the theme of the fourth assembly, which will bring together the leaders of Protestant and Orthodox churches in the most representative religious gathering in the U. S. in 1957, to review the past three years' developments in the cooperative movement and to determine its future course.

What the churches ought to be doing will be set forth in the message of the Assembly. With the approval of the General Board, the Message Committee already has been designated in order that it may have adequate time to prepare the draft of a statesmanlike document for consideration at St. Louis. A precedent has been established by the appointment of a layman for the first time as the chairman. He is Irwin Miller, Columbus, Ind., industrialist and financier, a member of the General Board.

The St. Louis session is under the constitutional requirement that the General Assembly, composed of 600 representatives of the National Council's 30 constituent communions, and certain other delegates from the divisions and other units, meet triennially to review the Council's work, elect officers, act on constitutional amendments and applications for membership and other business.

In the interim between sessions of the General Assembly the direction of the Council's policies and program is in the hands of the 250-member General Board, which holds three or four meetings annually. On a basis of proportional representation, the 30 constituent denominations appoint each triennium the members of the two constitutional bodies. They are now in the process of

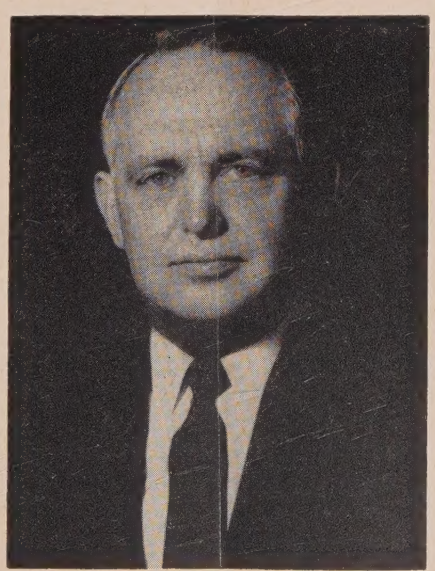


IRWIN MILLER
Chairman, Message Committee

naming those who will serve in the new triennium, 1958-60.

A successor to the Council's third president, the first to serve a three-year term, Dr. Eugene Carson Blake; the recording secretary, Ralph Arkush; the treasurer, Charles E. Wilson, and vice-presidents-at-large will be elected by the Assembly upon nomination by the General Board. The Assembly also elects the general secretary and associate general secretary. These positions are now held by Dr. Roy G. Ross and Dr. Roswell P. Barnes, respectively.

The Council, during the first four years, operated on a biennial basis, and only three years ago changed to a triennial, by amending the constitution at Boston in 1954. The second General Assembly was held at Denver in 1952, and the third at Boston, under a policy that calls for the Council to meet in various parts of the country. The 1960 General Assembly is scheduled to meet in San Francisco.



HAMPTON ADAMS
Chairman, Committee on Arrangements

Every effort will be made to attract to St. Louis the most representative cross-section of the denominational and interdenominational life of the Protestant and Orthodox churches in the United States.

Arrangements are being made to accommodate nearly 5,000 through the week-long sessions in St. Louis' magnificent Kiel Auditorium where all its great conventions are entertained. The churches and church councils across the country are expected to designate 3,000 or more accredited visitors for seats at the Assembly. This number, together with the 600 official representatives of the constituent denominations and possibly 200 alternates, 600 consultants, 100 student delegates and perhaps another hundred fraternal and special guests, would assure the largest attendance in the Council's brief history.

The 600 consultants will be drawn from more than 5,400 denominational representatives on the General Board, division assemblies and other supervisory bodies who are not members of the General Assembly and from the 700-member staff.

Concurrently with the General Assembly, the annual assemblies of the Council's four divisions—Christian Education, Foreign Missions, Home Missions and Life and Work—will be convened. The General Assembly is the one occasion during the triennium in which the four divisions meet in the same city simultaneously.

Preparation for playing host to the churchmen is well under way in St. Louis where the Metropolitan Church Federation has taken the leadership, with the cooperation of the Missouri and Illinois Councils of Churches, in organizing committees. Rev. Wesley H. Hager is the chairman of the State-Local Committee on Program and Arrangements, with Walter Wagner, executive secretary of the Metropolitan Federation, as staff executive.

(Details of the program and other plans will be published in subsequent issues of the OUTLOOK.)

At historic Bruton Parish Church, Williamsburg, the rector, Rev. Coatsworth P. Lewis, left, points out features of the church to the Bishop of Virginia, Rt. Rev. Frederick D. Goodwin, and the director of the National Council's Southern Office, Rev. J. Edward Lantz.

The General Board at Williamsburg

Civil and Religious Liberty and Future of Evangelism Studied

By FLETCHER COATES

NOT far from the spot where liberty-loving, Bible-reading Englishmen landed at Jamestown 350 years ago, churchmen of the present day deliberated over threats to religious and civil liberty at the February session of the General Board of the National Council of Churches.

At Williamsburg, Va., restored colonial capital, scarcely a stone's throw from the scene of Patrick Henry's fieriest speeches, leaders of the churches' cooperative instrument reaffirmed their support of abused racial minorities. They also backed efforts to establish the principle of fair wages for labor's forgotten minority—the nation's 2,000,000 migratory farm workers and their families.

Speakers reminded the board that Jamestown was settled in an age of religious fervor—and that America today is undergoing a religious resurgence of "impressive magnitude."

They were told that in the days of Jamestown "the Bible was the one book of the people." They learned in another report that 5,000,000 copies of the five-year-old Revised Standard Version are now in circulation.

They worshiped together in a restored church that dates back to earliest Virginia, and paid homage to the Moravian Church, whose founding 500 years ago, antedating the Reformation, is being celebrated this year.

Two documents stood out among those presented for the attention of the board —one a report on current threats to religious and civil liberty, the other a draft statement by the board's special commission to study evangelism.

The former, submitted by the Council's Department of Religious Liberty, singled out the following three things for special attention:

1. Plans in some states to make payments from tax funds to parents who wish to send their children to private schools for religious reasons or to avoid racial integration in public schools.

2. The recent cancellation, due to "protests from Roman Catholic sources," of a scheduled television premiere of the "Martin Luther" film by station WGN-TV, Chicago.

3. Threats and open violence against Negroes seeking desegregated transportation in the South, and against the interracial cooperative farm community Koinonia, in Georgia.

The report also proposed a nationwide study of censorship to determine "how we can best protect the public from a flood of filth and at the same time maintain the freedom of communication . . . and choice, without which we would be no better than a totalitarian society." (A partial text of the report is printed on page 10.)

The summary served as a backdrop for an address, "Facing Up to Religious Liberty," by Dr. Reuben E. Nelson, general secretary of the 1,500,000-member American Baptist Convention and vice-chairman of the National Council's Department of Religious Liberty. (See page 7.)

Two years in the making, the report of the board's 24-member Commission on Evangelism concluded that there is a virtual "mass movement" of Americans in search of religious faith and that the churches should face up to it with "effective" evangelism.

The 5,000-word document was drafted by Professor Robert L. Calhoun of the Yale University Divinity School.

A number of the nation's most distinguished clergymen and theologians participated in the work of the commission, which included preparation and discussion of 15 work papers before the final report was drafted. It was presented by Dr. F. Eppling Reinartz, secretary of the United Lutheran Church in America, with the recommendation that board members discuss it in full at their next meeting.

Said the report: "Newspapers, popular magazines, religious broadcasts, vast popular assemblies, public discussions and private conversations all bear witness to the impressive magnitude of this sign of the times.

"Just what the sign may signify for the Christian church and for the spiritual life of our time can be judged better a generation hence. It is much too early to hail what is happening as a Great Awakening or to write it off as only a widespread failure of nerve or a falling into step with a passing fashion."

Searching out drives or motives that may lie behind the resurgence, the commission said the nation's spiritual hunger exists in a "world in turmoil."

"The driving forces of history . . . are now racing at high speed. Long repressed emotions and explosive desires — for freedom, prestige, power, vengeance—are breaking through old restraints.

"Modern technology is suddenly supplying in dizzy profusion, for both good and ill, tools that make men giants in speed and strength without making them gentle and wise. Individuals, interest groups, whole peoples are haunted by loneliness, corroding anxieties, bewilderment and mistrust . . ."

The report asserted that "cure for the sickness of such a time is not to be found in more technical prowess, factual knowledge, economic or political realignments—all in varying ways necessary to human welfare, but none sufficient."

"In our time, as in earlier times, effective proclamation of the gospel is needed to make these other resources . . . ministers of life and not death. Evangelism in our time must speak to the deep needs of men for radical healing."

In his general secretary's report, Dr. Roy G. Ross announced a major church study of the status and needs of 400,000 Latin Americans now in this country, particularly in major city areas.

Dr. Ross praised the churches' global relief efforts, through Church World Service, in rushing aid to victims of disasters and political upheavals abroad. In addition to sending vast food and other supplies overseas, he said, cooperating churches working through the agency have resettled 23,000 refugees in this country, with another 11,000 expected here by the end of April.

Dr. R. Norris Wilson, executive head of Church World Service, singled out the plight of thousands of Hungarian refugees still in camps in Europe or countries of "second asylum" and warned that the churches must not let them be forgotten. Arrivals in this country have slowed down to a "tragic trickle," he said, and few more can be expected to find homes in America without urgently needed legislation by Congress. Speaking for the churches and CWS, he said, "We continue to receive great numbers of offers from individuals, churches and communities whose interest in the plight of Hungarian refugees was aroused. (Meanwhile), the Congress of the United States has, up to this point and in spite of President Eisenhower's message, ignored the pressing problem."

The board paused in its sessions to join in a special prayer for those striving to establish "a righteous peace" in the Middle East. The prayer was offered by the Council's president Dr. Eugene

The General Board recognizes the 500th anniversary of the Moravian Church. Left to right: Rt. Rev. Kenneth G. Hamilton of Bethlehem, Pa., Bishop of the Moravian Church in America; the Council's president, Dr Eugene Carson Blake; and Rev. Gordon Hejl, Granger, Texas, of the Evangelical Unity of Czech-Moravian Brethren. In the right-hand picture, the National Council's newly adopted official emblem is unveiled by Dr. Blake, and the secretary of the Division of Christian Education, Dr. Gerald E. Knoff.

Two Virginia members of the General Board chat with Dr. Blake, the Council's president. Left to right: Dr. Ben R. Lacy, Jr., former president of Union Theological Seminary, Richmond; Dr. Blake and Dr. Minor C. Miller, executive secretary of the Virginia Council of Churches. In the right-hand picture, Mrs. A. M. Sneed, a hostess at the restored House of Burgesses, shows the mace to Dr. Blake. Left to right: Richard A. Farnsworth, Houston, Texas; Bishop D. Ward Nichols, New York; Mrs. Sneed and Dr. Blake.

Carson Blake, who on the eve of the meeting had sent a personal greeting to the White House, commending President Eisenhower for his "continuing efforts to find resolution of the immediate crises in the Middle East in keeping with the purposes and principles of the United Nations."

In two other actions, the Council's policy-makers (1) endorsed the "prompt action" of the Council's president and general secretary in protesting cancellation by WGN-TV, Chicago, of a scheduled television premiere of the film "Martin Luther," under alleged pressures, and (2) restated in the light of present "urgencies" the Council's position favoring technical assistance and trade policies "to strengthen the economies of underdeveloped areas."

Also through board action the National Council of Churches sent a message to Christian friends in Ghana, the former Gold Coast colony of Great Britain which has achieved political independence. The greeting was cabled to Ghana's Christian Council.

Representatives of the two Moravian churches in the United States participated in a special board program in recognition of the 500th Moravian anniversary this year. They were Rt. Rev. Kenneth G. Hamilton of Bethlehem, Pa., president of the northern Provincial Elders' Conference of the Moravian Church, and Mr. Gordon Hejl of Granger, Tex., of the Czech-Moravian Brethren. Dr. F. Eppling Reinartz, secretary of the United Lutheran Church in America, spoke for the National Council.

Dr. Luther A. Weigle, dean emeritus of Yale Divinity School, told the board that 5,000,000 copies of the Revised Standard Version of the Bible which was published in 1952, are now in circulation. He also said that 3,500,000 copies of the RSV New Testament, published earlier, have been put in circulation. A translation of the Apocrypha is under way, he reported, in addition to preparation of an RSV Reference Bible. Eleven out of 12 volumes of the Interpreter's Bible have appeared, he said. He also announced progress on a new Bible Word Book, which will contain more than 1,200 words and phrases

(*Continued on page* 23)

New Christian Radio Station Projected for Arab World

A Christian radio broadcasting station so powerful that it can be heard in the entire Arab world and beyond will soon become a reality if present plans go well. Talks have been going on for some time in various countries in the Near East to obtain a franchise to build a 100,000-watt short-wave station in the area. Equal to the most powerful now operating there, the new station would operate under the auspices of the Near East Christian Council, which has headquarters in Beirut, Lebanon.

This bold, new venture was announced by Dr. W. Burton Martin, following approval of the project at the annual meeting in March of the Near East Committee of the Division of Foreign Missions. Through this division of the National Council, its related communions and agencies in the United States cooperate in supporting the work of RAVEMCCO, the division's foreign broadcasting unit, of which Dr. Martin is executive director.

Advice on homemaking, instruction in health care, entertainment and the teachings of the Gospel will be broadcast to the thousands of Christians in the Near East as well as to millions of others as far away as Indonesia who will be able to hear the Christian message for the first time.

"The audience potential is tremendous," Dr. Martin said. "In Egypt alone 405,000 radio licenses were issued last year, while in Iran there are now 174,000 radios. "And," he added, "these figures don't begin to give the whole picture because many of the radios are in coffee shops and other centers where our programs will reach scores of people gathered in one place at the same time."

Programs for the new station are already being made up, following successful experiences at RAVEMCCO's other radio stations—DYSR in the Philippines and HLKY in Korea. They are always adapted to the immediate listening audience, Dr. Martin pointed out, and careful studies are made in advance of the people's needs and tastes.

At first, Dr. Martin said, about 25 per cent of the professional personnel will be American to start it off. He added, however, that it is RAVEMCCO policy to train nationals in radio and television techniques so that they may take over operations in their own countries.

Needed at the outset will be a station and program manager and their assistants, a music director, newscasters, translators able to handle five or six

(*Continued on page* 23)

Facing Up to Religious Liberty

By REUBEN E. NELSON

RELIGIOUS liberty *must be considered in terms of the total ideological atmosphere of our time.* . . . It seems only yesterday that we listened to Hitler in one of his fiery addresses from Munich. Mussolini soon found himself in accord with the German dictator. Franco snuffed the light of a little republic that gave much promise, stayed out of the great war, but gave his aid in innumerable ways and today is a threat at a time when one wonders whether or not the State Department is conscious of the way in which Franco decides to seem to be peaceful and freedom-loving though Protestant and Jewish work in Spain exists only under the most precarious circumstances. So much is being said about Russia and her satellites that one hardly feels it necessary to dwell on that situation, but as a department of the National Council of Churches we must of necessity think of the possibility of a communist idea or a fascist idea or some other autocratic totalitarian idea seizing hold upon American minds.

Because this is so important we feel that it is necessary for us to say as a group of men and women that our Christian witness for sometime to come will be borne under the cloud of intolerance, bigotry, pressure and pattern thinking. It has never been easy to induce thought in the minds of the unreceptive. Today it is even harder than before. Those who are at all interested in higher education know that there are some tremendous problems to be faced in getting mature, scientifically trained minds to do some creative thinking within the field of freedom. If they shift from the scientific and mechanical to the realm of society or the individual's relationship to that society there is a tendency to carry over the same kind of thought into their ideological world. . . .

In other words we are working with a certain type of mind today, a mind that can be extremely brilliant without facing the things that are most necessary to the future of the Christian church, in an age when science is likely to become a demi-god to a large part of the world's population. Or, to put it another way, a man who believes and puts all of his life into the working out of formulae largely developed by someone else wants to have the same kind of approach when it comes to his religion. He is disturbed that there is no kind of exact theological formulation. Theological discussion is abhorrent to him because he feels that all who study theology ought to come to the same conclusions. He is not prepated to face the fact that the quantum theory does not have its exact counterpart in the area of religious experience.

The United States in its inception was to a certain degree a great debating society. The theologies of the older churches were brought from Europe. New emphases were arrived at against the background of the pioneering period. There are altogether too many people today who forget this. The increasing number of people attending church is encouraging, but one wishes that he might see more evidence of that kind of liberty which comes through thorough discussion of Christian truth and action based upon that discussion. All of us have been reading about the "organizational man." The "organizational man" is a man of formulae in certain key positions in the country. Where will these men stand in a nation that was built up by dissenters, when we get to the crossroads? Such a point of decision must eventually be reached in America's stand on the human spirit.

True religious liberty is dependent upon the best public education obtainable. This is not said in disregard of fine work that is being done by private schools on all levels, but we can never fully implement the idea of the freedom of the spirit until we have classrooms and facilities of all kinds in which the students are not subjected to prejudices or to any formula of a religious group. It is with this in mind that we anxiously await the outcome of federal aid to education, trusting that it will be administered only in such a way as to preserve and strengthen the public school system. Some states are seriously considering not having the schools operated through any kind of governmental agency. They would still be called public schools but the federal government would pay to each parent a certain number of dollars each year for tuition so that the student would be enrolled in what would actually be a private school. Recognizing the many unsolved problems in the racial situation, we would express our deep regret that some states that have been in the very cradle of American liberty are willing to take this kind of step, not because they believe essentially in private schools but in order to preserve the old order of segregation, since a private school could refuse admittance to certain races or groups either directly or indirectly.

Religious liberty cannot long survive in an atmosphere of censorship. Perhaps it is a necessary though uncomfortable awakening that came to non-Roman groups when WGN-TV in Chicago refused to show the picture, "Martin Luther." Dreams turn to nightmares when one recognizes the astounding conclusions that can be drawn from this one instance. Implicit in the Christian Gospel is freedom for all men whether they subscribe to the gospel or not. Religious liberty does not belong to a majority in any community but rather to the minority, even though that minority be one member of what we might call a queer sect.

Religious liberty is essential to the unhampered communication of ideas around the entire world. Our Washington office is in constant touch with the men from the State Department who are negotiating new contracts for trade or recognition as a nation. The words pronounced in a proclamation from Colombia seem to give religious liberty, but the 44 churches that were closed there last year are still closed.

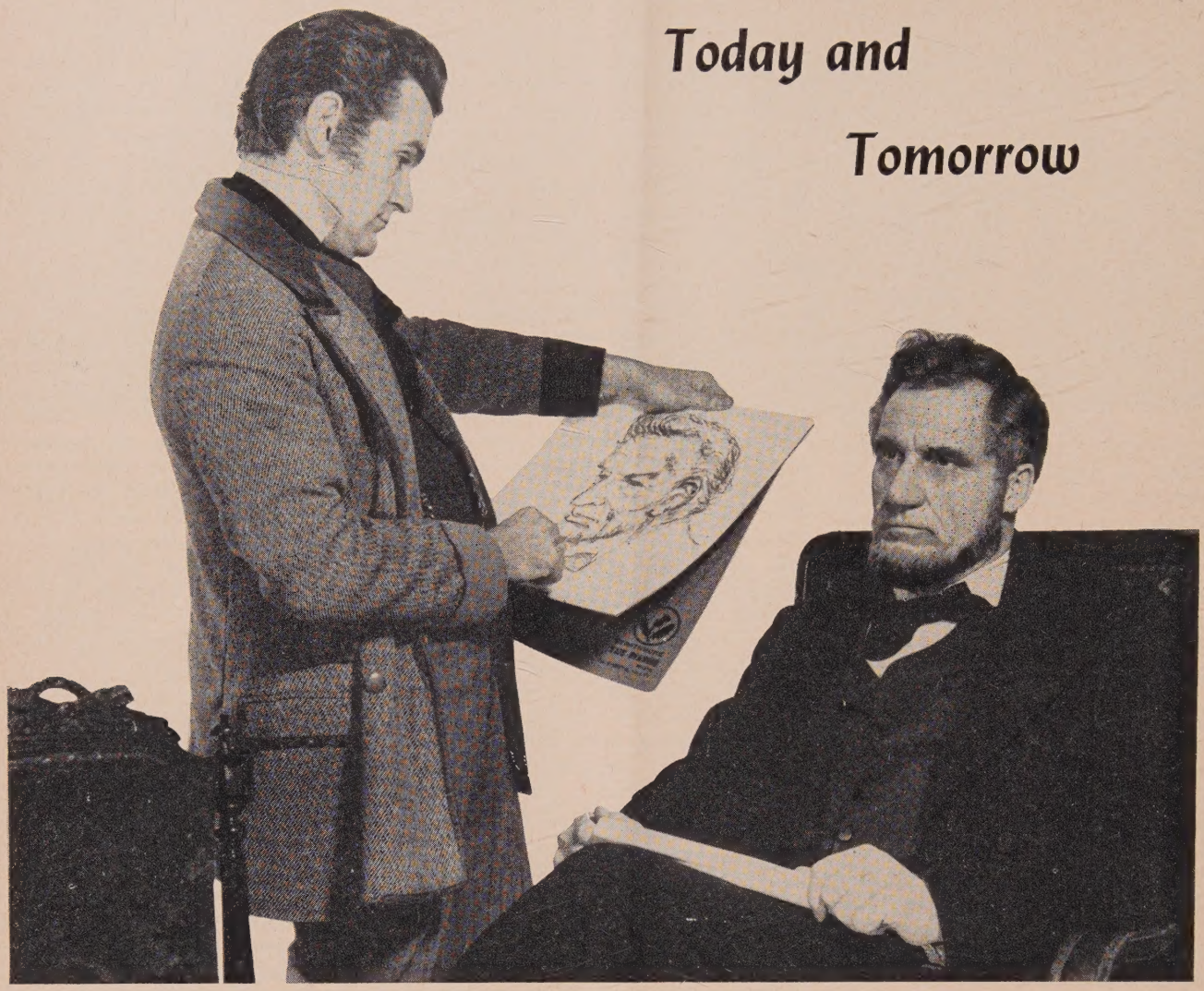
Religious liberty finds its truest expression where the state is not legally dependent upon the church and the church is not dependent upon the state for support or help of any kind. This is a broad statement and we recognize there are many debates hidden within the scope of that one sentence. Some day the Council must consider the whole matter of exemption from taxation as it affects the destiny of the church. We must clarify constantly in our thinking all that we have said in the paragraphs above. We need desperately in this hour to understand that while there can be separation of church and state, there must never and can never be separation between the true church of Jesus Christ and any culture where His Gospel is known.

Wherever one begins in the subject of liberty, whether it be political or economic, he does not go far without touching the subject of religious liberty. No man can speak upon religious liberty and walk the earth realistically without understanding that religious liberty eventually includes all of the liberties.

Dr. Reuben E. Nelson, general secretary of the American Baptist Convention, is vice-chairman of the National Council's Department of Religious Liberty.

RELIGIOUS BROADCASTING

Today and Tomorrow



On the Council's television program "Frontiers of Faith" Ray Middleton portrays an incident in Lincoln's life.

A FAR-REACHING plan that would win virtually all broadcast listeners and viewers to programs with a spiritual content was blueprinted for upwards of 100 policy-makers of the National Council of Churches' Broadcasting and Film Commission, in annual session in New York last month.

The plan, projected by Dr. S. Franklin Mack, executive head of the commission, called for a greatly stepped-up electronic enterprise on the part of cooperating Protestant and Eastern Orthodox churches that would involve:

1. Program experimenting, testing and audience research.
2. Promoting programs and building acceptance.
3. Programming for the future.
4. Expansion of broadcast services to local church groups and listeners.
5. Expanded commission operations and staff.

The great need, said Dr. Mack, is for the churches to gear their broadcasting and film enterprise to appeal to three main segments of audience: (1) the so-called "faithful few," (2) a larger group who list themselves as "Christians" or "Protestants" and who prefer religious programs that are "different," and (3) the unchurched "half" of the nation who avoid virtually all religious broadcast programs.

In his "chart for the future" Dr. Mack made it clear that the unchurched, or "hardest audience," is the commission's chief problem today, and that no future planning can avoid attempts to solve this problem.

Top priority would be given to the experimental and research phase of the long-range project he outlined. Requiring a $10,000,000 capital fund that would yield $300,000 income per year, it would help religious broadcasters "discover the real potential of television and radio for the spiritual undergirding of American life," he said. It would involve audience surveys, development of new programs to meet audience needs and tastes, and nation-wide promotion to build audiences.

Other funds would go to further development of programs already blueprinted and to improvement of programs now being aired, he added.

However, in trying to attract new millions of Americans to religious broadcasts care must be taken not to alienate established audiences, Dr. Mack warned. Broad, simple messages or stories designed to heighten a sense of spiritual values in unchurched people may often be communicated through programs not sponsored by churches or church groups, he said. As an example he cited "Monganga," a March of Medicine program on CBS-TV, which told the story of a medical missionary in Africa and proved so popular that it was repeated over the national network of CBS. Every

encouragement ought to be given to such commercially sponsored programs, he asserted.

Before definite action may be taken on the long-range plan, Dr. Mack said, there should be a top level conference of denominational leaders and religious broadcasting specialists in the churches to find out "how far and how fast the member communions in the commission are willing to go." He expects such a meeting may be held at the "earliest possible date within the year."

During three days of sessions, March 4-6, the commission's board of managers:

1. *Approved* a proposal that the commission work in close concert with Roman Catholics and Jews toward developing a national television program of broad religious appeal.
2. *Endorsed* a plan to set up closer relationships between the commission and independent religious broadcasters, with formation of a "small study committee" representing both groups "to consider objectively" the role of the independent program producers and sponsors.
3. *Agreed* that "all present broadcast programs be studied and researched to see that as much programming as possible attracts" large audiences.
4. *Approved* a 1957 budget of $1,183,605.
5. *Elected* Mr. Rome A. Betts, executive director of the American Heart Association, as commission chairman, to succeed Bishop Donald H. Tippett, Resident Bishop of the San Francisco, Calif., area of The Methodist Church.
6. *Reviewed,* in the commission's annual report, virtually hundreds of broadcast programs, film productions and other projects of the National Council's domestic air and film media enterprise during 1956.

Clergymen and lay people shared the center of the stage in the commission's broadcast programs last year, the report pointed out. In addition to preachers, theologians and many religious specialists, commission productions and presentations featured, on television and radio, poets, ballet dancers, film stars, newspaper reporters and jazz musicians—among scores of others from the arts and professions.

1957 officers of the Broadcasting and Film Commission—(left to right, seated) Rome A. Betts, new chairman of the Board of Managers; Mrs. Stella Brown, secretary; Rev. Harry C. Spencer, general secretary of the Methodist Television, Radio and Film Commission; (standing, left) Frederick L. Essex, director of Baptist Radio and TV and vice-chairman of B and F; and Dr. S. Franklin Mack, B and F executive director.

The combined staffs of the commission and a number of cooperating denominational agencies produced nearly 200 television programs alone last year. They were viewed over 465 of the nation's 475 TV stations, the report said.

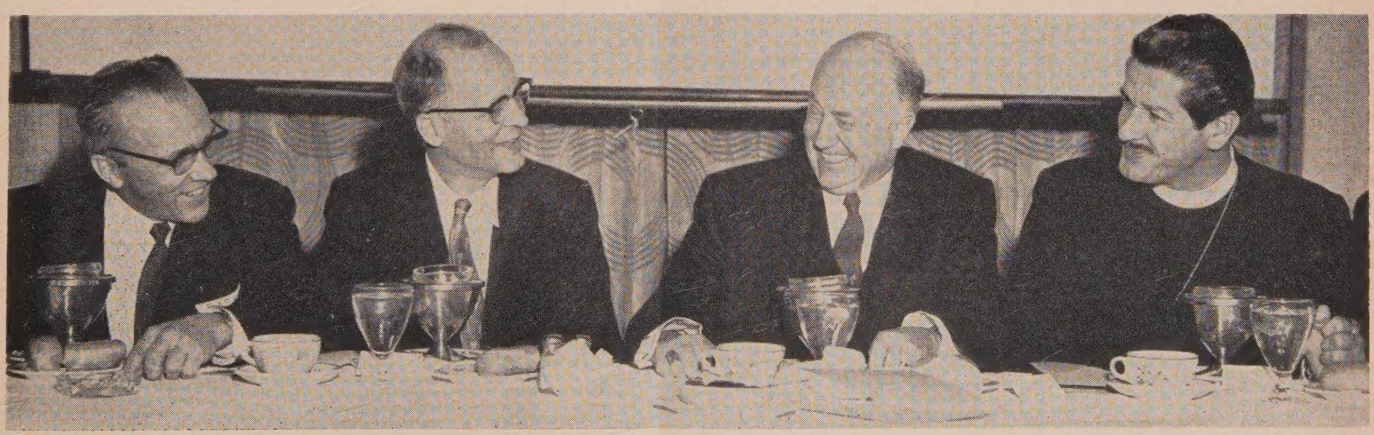
More than 500 radio stations carried 271 different religious programs under the same auspices.

Religious motion pictures, for presentation in local churches, increased by 13 during the year.

Other statistics on the enterprise shared in by the 25 Protestant and five Eastern Orthodox church bodies constituent in the National Council of Churches showed that during 1956:

1. More than 3,000,000 broadcast talks and sermons were mailed to listeners in pamphlet form.
2. The commission sponsored 47 broadcast training institutes and workshops in 47 centers ranging from Nova Scotia to Arizona, to help preachers and other religious workers learn the tricks of reaching greater audiences through electronic media.
3. The commission arranged appearances of religious spokesmen on virtually hundreds of radio or TV non-religious programs.

(Continued on page 24)



Discussing radio and TV—(left to right): Dr. Frank Christiansen, Television and Radio Center, Ann Arbor, Mich.; Dr. Ralph Steetle, director, Joint Council on Educational Television, Washington, D. C.; Bishop Donald H. Tippett, retiring chairman of the B and F Commission's board of managers; and Very Rev. Leonidas Contos, Dean of St. Sophia Greek Orthodox Cathedral in Los Angeles.

The Churches and Threats to Liberty

IN a report to the General Board, convened at Williamsburg, Va., February 27-28, the National Council's Department of Religious Liberty focused attention on a number of "situations and incidents" in the area of religious and civil liberties that merit sober church concern. Following is a partial text of the report, which was entitled *Activities and Responsibilities of the National Council of Churches in the Field of Religious and Civil Liberties:*

An Insidious Threat To Public Schools —

There is a wide and growing insistence upon payments to parents from *tax funds* for their children's tuition in *private schools.* This demand is related to racially segregated schools by legislation in some southern states. Many Protestant pastors have with great courage, insight and vigor opposed such legislation. Proponents would wish to call the schools thus favored "public" schools, whether segregated as to race or as to religion.

The concern is not only for church-state relations, desegregation, or Protestant-Roman Catholic relations, but for the sure destruction of public schools as we have known and cherished them, unless this two-fold erosion is checked.

Several units of the Council are vitally involved and actively engaged here. They sound the alarm, and initiate educational processes up to the limit of their resources. Only a nation-wide enlistment of friends of the public schools in intelligent coordinated action will stem these two concurrent tides.

Morals and Freedom of Communication —

In the broad field of *censorship* of both audio-visual and printed matter, our responsibility is vast and varied. How can we best protect the public from a flood of filth, and at the same time maintain the freedom of communication and the freedom of choice without which we would be no better than a totalitarian society?

We need a careful study of efforts across the nation to protect the public, and an evaluation of them, both as to their immediate effect and as to their tendency. The results of such a study, which would involve several units of the Council, should then be circulated widely. . . .

The announcement of the *television premiere of the Martin Luther film* in Chicago elicited protests from Roman Catholic sources sufficient to persuade station WGN-TV to waver, to suspend, then to cancel definitely. The Council supported the protest of the Protestant Special Committee in Chicago by a message from the Department of Religious Liberty to the Chicago Committee at the time the showing was suspended, and, when it was cancelled, by a message telephoned and telegraphed to the Committee, and repeated telegraphically to station WGN, over the signatures of the Council's President and General Secretary.

Social Conformity vs. Constitutional Rights —

The widespread, powerful *pressures to conform,* both overt and covert are by no means confined to the field of censorship. They spring both from our gregariousness and desire to be liked, and from our fears of war, of communism, of economic or social insecurity.

The Council has registered its concern over certain aspects of *investigations by Congressional committees* in the pronouncements of March 11, 1953 and March 17, 1954. Among the questions raised in these two statements are those relating to the treatment of witnesses, the release of unevaluated materials from the files, assumption by committees of judicial functions, lack of judicial process, tendencies toward regimentation and toward the undermining of confidence in our basic institutions.

It appears to staff leaders of some of the Council's constituent communions that this concern needs to be shared more widely and with adequate documentation. The staff of the Department of Religious Liberty is cooperating in the preliminary study necessary for the planning of education in this field.

In some parts of the nation *both white persons and Negroes are being denied freedom of speech, assembly and petition.* A peaceable, law-abiding, Christian group on Koinonia farm near Americus, Ga., has had its insurance cancelled, its supplies cut off, its well-equipped roadside market destroyed by dynamite, and its members fired upon in their homes—all, in an effort to prevent any modification of the racial relations prevailing in the area. Both local and state church associations have issued public protests against this violence.

In several cities, Negroes have organized entirely peaceable efforts to secure their constitutional, natural, Christian right to non-segregated transportation. Their non-violence, definitely Christian in motivation and character, seems to have baffled certain of their opponents to the degree that they now put their hope in provoking Negroes to violent retaliation for bombings, arson and woundings by fire-arms.

Although intervention by white persons who are on the side of Christian freedom and American justice risks the same penalties, they are speaking out in many places—ministers, editors, educators—and many more are working in quiet and effective ways not immediately evident. The conscience and the intelligence of the Council must enlist much additional support for a movement that is crucial for the very survival both of freedom and of justice, and is a test of Christian brotherhood. It is particularly in the area of conscience that the General Committee of the Department of Religious Liberty has expressed its concern with problems incident to the process of desegregation.

Additional leadership by the federal government, both legislative and administrative, must be asserted. Actions of the General Board related to the preservation of constitutional rights have been communicated to the House and Senate Judiciary Subcommittees now engaged in a study of proposed legislation.

We encounter at many points around the globe the reduction of large groups of persons to *second-class citizenship:*

In totalitarian countries all are in that category: the population has no choice in voting, and little freedom as to employment, travel, education, and religious expression; any leader is likely to be a victim of the next improvisation in the party line. Here are sufficient reasons for doing all in our power to counteract every totalitarian tendency, from the left or the right, domestic or foreign.

It is not only *in the United States* that minority ethnic groups are victims of discrimination. And here at home it is not only Negroes that suffer, nor are they victims in a single section of the country. But their citizenship and our democracy are farcical in any precinct where they are prevented from voting.

Protestants are second-class citizens, in theory or practice or both, in several *Latin countries,* and in some Moslem lands. The Roman Catholic Church has been a conspicuous target of communist regimes.

Discrimination against Jews did not

cease in eastern Europe with the tsars. *In Arab lands,* the discrimination includes Jews with American passports—a situation complicated by Zionism and the problems of Israel. In the case of Saudi Arabia, our government has acquiesced in a policy that in practice excludes Jews as a class from our missions, both official and private. . . .

Blurring the Boundaries Between Church and State —

Either church-state relations, or relations between religious interests and those of government, are involved in some of the cases already noted. Relations are being subjected to strain or confusion at other points.

A. From the side of religion:

Christians have sometimes set up the Christmas manger group on public school grounds. Jews in a recent case have foreborne court action, and await constructive efforts by Christians to rebuild damaged community relations.

Roman Catholics in one area of the Mid-West have undertaken, systematically, it seems, to erect a crucifix as a war memorial on municipal grounds. In one city there was no local protest. In another, Protestant pastors objected, and were supported by the Department of Religious Liberty. Elsewhere, there are somewhat similar temporary uses of public property under the initiative of Protestants — sometimes corrected by other Protestants locally.

With entire legality but with doubtful propriety, both Roman Catholics and Protestants have accepted funds for hospitals under the Hill-Burton Act. In a few known cases, the Roman Catholic hospitals have imposed or sought to impose upon physicians and patients of other faiths submission to practices repugnant to their conscience, or exclusion from benefits provided at the tax-payers' expense. Some Protestant hospital boards will not take Hill-Burton funds. Under initiative of the Department of Religious Liberty some precautions have been suggested for church-related agencies that decide to accept funds from government; they are being explored by the Department of Social Welfare.

In many communities efforts have been made to secure the distribution of Bibles through the agency of the public school. When the opposition has been offered principally by Jews, through court action or appeal to the school board, Protestant pastors have been known to proclaim that this is a Christian country, and that it is not necessary to heed the voice of a non-Christian minority. The same affirmation has sometimes been heard where Jews questioned putting the Christmas creche on public school grounds.

There are areas where Protestants hold their week-day religion classes in public school buildings. In one state, it was announced some years ago that the practice would be discontinued, but the process is slow. Uniform compliance would strengthen our total position on church-state relations.

In the cradle of liberty very appropriately the National Council, as the voice of the churches, took a thorough look at many issues of civil and religious liberty around the world that are the concern of the churches.

The OUTLOOK, *believing that this subject is one of widespread interest to its readers, takes pleasure in presenting here the background paper prepared by the Department of Religious Liberty, as well as the address of its vice-chairman, Dr. Reuben E. Nelson.* *(See page 7.)*

Periodically, we note indications that we shall not be allowed to forget the desire of the Vatican to include the United States among the nations that maintain a *diplomatic mission to the Holy See,* that is, to the Roman Catholic Church. No matter how it may be described in propaganda or at Washington, any representation at the Vatican will be considered by it as accredited to the government of the Church and so listed officially and so publicized. . . . Important lay groups of Roman Catholics are now insisting that such a representative must be sent. Protestants should be more widely and more accurately informed of the true significance of such representation, in order that unitedly, objectively, irenically, and successfully they may stand against it. . . .

B. From the side of government:

Church-related agencies, especially those engaged in overseas relief and in service to refugees, are aided in their tasks at many points by government funds, facilities, and prestige. It is not always easy to see whether the agency is not doing the government's work for it—or, a more subtle danger, whether humanitarian, religiously-motivated service is not being subjected or subverted to political ends. The danger exists both with our own authorities and with authorities overseas where we are rendering service. . . .

Similar care is required in dealing with propaganda agencies, and in reporting on conversations with church and other leaders in foreign lands.

At home, an instance where similar insight is necessary is civil defense. Here, a Religious Affairs Advisory Commission, interfaith in its unofficial representation, makes it clear that church and synagogue offer willing cooperation, provided it is under their own motivation and direction.

Neither the draft boards nor the courts have any recourse, apparently, in the case of an objector to military service whose objection is not "religious" according to recognized precedents, other than to refuse exemption (carrying with it assignment to alternate service).

There is also no established procedure for dealing with a member of the armed forces who becomes a conscientious objector during his term of service.

Remedial legislation in the first instance, uniform administrative regulation in the second, would seem to be a proper concern of both the defense organization and the churches.

From various angles questions relating to the *taxation of churches* are being raised.

A District of Columbia judge has ruled against tax exemption for the Ethical Culture Society.

In California, an effort has been made to condition tax exemption on the taking of a loyalty oath.

The Internal Revenue administration acceded tentatively to the Roman Catholic plea that "orders" within that Church cannot be distinguished from the church itself: thus a wine-making order—though competing with other vintners—would be tax-exempt. The Council and others raised pointed questions; the final instruction has not been promulgated.

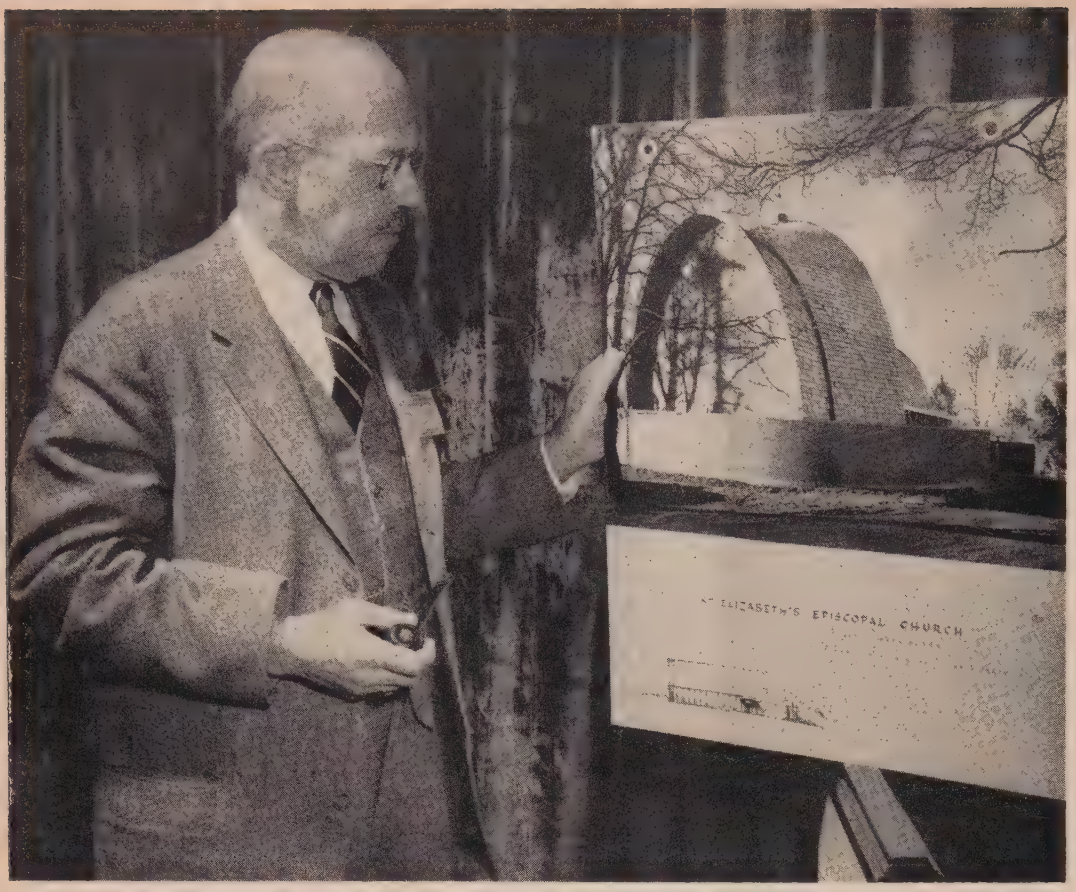
Perhaps the churches should take a fresh look at the reasons for tax exemption for churches, and its consequences. Dr. Eugene Carson Blake has instanced the effect of "the dead hand" and the deathless corporation in European history. Dr. Robert T. Adams, a Buffalo pastor, denounces tax exemption of church properties as "undemocratic and un-Christian." This may well be true, if churches tend thereby to compromise the voluntary character of church financing and, to that extent, of religion itself. Exemption might be considered as tending toward an establishment of religion—unless, perchance, it is based on non-profit and public benefit in the use (or disuse) of church property; just as might be the case, e.g., for a fraternal order's home for the aged.

Latin America

Two current problems related to Latin America must be briefly noted.

The treaty with Haiti is still awaiting consideration by the Senate. It is a treaty of friendship, commerce and navigation from which the usual provi-

(*Continued on page* 23)



Dr. Walter A. Taylor, director of research and education of the American Institute of Architects, Washington, D. C., is shown with a picture of the first prize winner in the smaller church category, St. Elizabeth's Episcopal Church, Burien, Wash. The architects were Durham, Anderson & Freed, Seattle.

Tomorrow's Churches Fill Need for Family-Centered Worship

By GERALDINE SARTAIN

TOMORROW'S churches will show better design and better tailoring to the new needs of family-centered worship and Christian education now that the architect, the artist, and the denominational building official are working as a team.

Leaders of these groups were frankly jubilant at the successful blending of their knowledge and their skill, as demonstrated at the National Joint Conference on Church Architecture in St. Louis, Mo., Feb. 26-28.

They felt that the church buildings of the future will be both functional and beautiful, with a sense of flow and a majestic sweep that stamps them as houses of God.

They look forward confidently to a notable period of church building.

These are the men who build America's churches—who helped bring church building figures to the staggering total of $773,000,000 in 1956 and $2,567,000,000 expended in the past four years.

Their 17th meeting in St. Louis was the first held west of the Mississippi. It set other records, too, including attendance of 1,000—twice that of 1955. Its program was more comprehensive and aired fully the point of view of the artist, stressing that he should be in on the planning from the start.

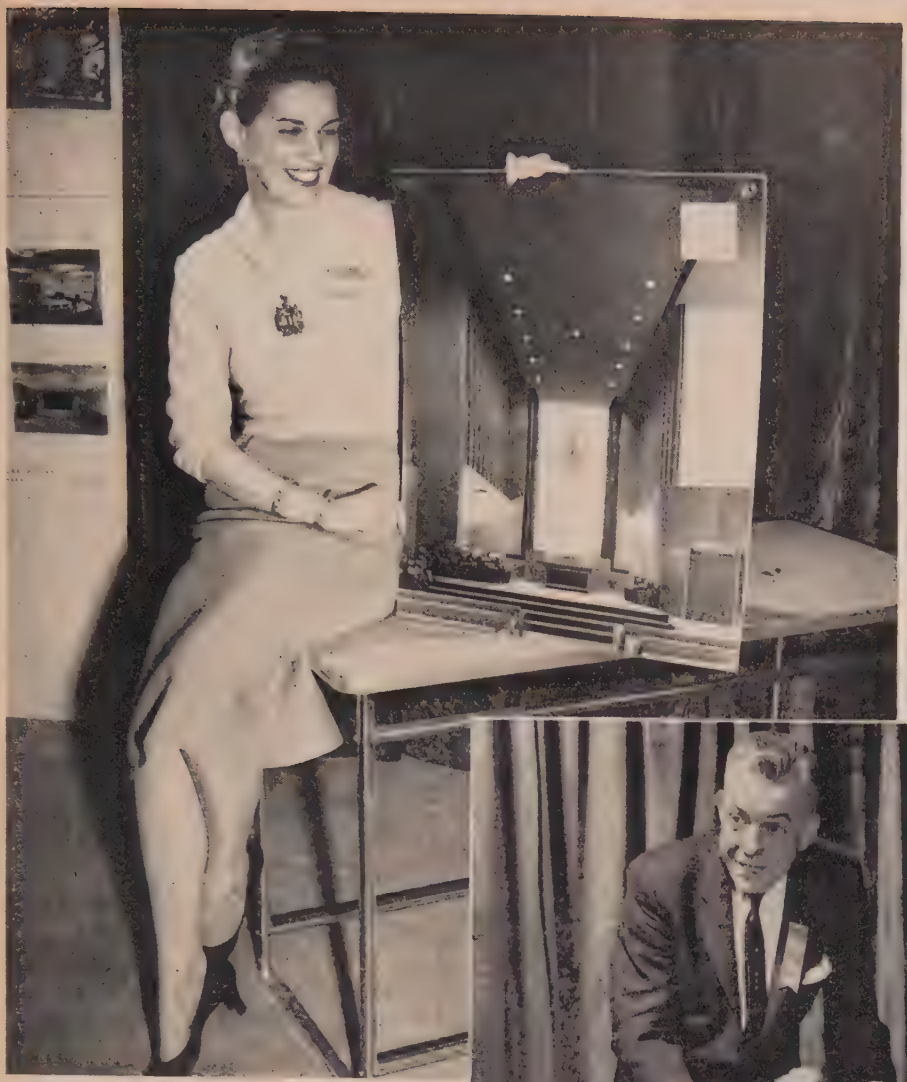
The annual get-together of the Church Architectural Guild of America, the National Council of Churches' Department of Church Building, and other experts from across the nation made a sincere bow this time to the painter, the stained glass artist and the sculptor, each of whom had his say.

Dr. William Kincaid Newman, the winner of the Elbert M. Conover Award.

So did the city planner, choir-master, banker, children's work director, and authority on church extension.

Scores of pastors, Christian educators and building committee laymen gave or took away fresh ideas.

And while the architect who designs in the contemporary style spoke his piece along with the traditionalist and



(Left) First Congregational Church, Palo Alto, Calif., won honorable mention in the larger church category. No awards were given for first, second or third prize. Miss Marcia Wright of the Christian Board of Publication is showing the exhibit.
(Below) Dr. Arland A. Dirlam, Boston, Mass., general chairman of the Conference and architect of several hundred New England churches, with a model of Christ Methodist Church, Rockford, Ill.

the middle-of-the-roader, two juries of experts judged 273 designs entered—as compared to 200 in 1956.

Contemporary designs walked off with the top awards for the third successive year. No example of Gothic or colonial design was named for chief honors, although some jurors felt this to be a pure coincidence.

First prize for the small church, seating under 300, went to St. Elizabeth's Episcopal Church, Burien, Wash.—architect, Durham, Anderson and Freed of Seattle. Second prize was won by Gretna Methodist Church, Gretna, La.—architect, Lawrence, Saunders and Calonge of New Orleans, La. No award was made for third place.

No first, second or third prize was given for a large church or for a hypothetical church. No first or second prize was awarded for the best additions and alterations. Third prize was won by the First Presbyterian Church of Burlingame, Calif., Alfred W. Johnson, architect, and William Sargeant, associate, of San Francisco, Calif. Honorable mentions were granted in all categories and special awards were made to University of Illinois architectural students for classroom projects.

Many conferees shared the opinion of jury chairman, Albert C. Woodroof of Greensboro, N. C., that architects are getting the feel for contemporary architecture and designing churches that show a better relation between modern living and the fact that a church is planned for worship.

Speaker after speaker, including the two keynoters, Dr. Arland A. Dirlam of Boston, and Rev. C. Harry Atkinson of New York, warned against freakish designs, urging that the true nature and ministry of the church be remembered.

"American churches cannot afford to be guinea pigs for architects," asserted Dr. Dirlam, conference general chairman.

"A church that looks like a gas station or super-market with a cross attached is no proper building for worship," declared Dr. Atkinson, editor of *Protestant Church Administration and Equipment.*

Today's churches must be neither "nostalgic reflections of Christmas cards nor comic strip concepts of space dwellings," said Dr. Dirlam, many of whose churches in New England have won awards.

"Don't borrow cookie cutters from the past," asserted Dr. Atkinson.

Designers must catch the pulse of the people during the present great religious "revival" and church building

(*Continued on page* 25)

WIDE HORIZONS

From Latin America to Far East Foreign Missionaries Spread Gospel, Christian Services

IN THE revolutionary changes which have shaken vast areas of the world in recent years, the old order of missionary enterprise has also become history. In its place today, a great new partnership is being forged between "foreign" missionaries, both here and abroad, and the leaders of the growing "younger" churches in Africa, the Near East and Asia. In Latin America, too, with young people leading them, new millions of Protestants are making their voices heard.

This transition from a proud 150-year history of personal dedication and love to a new kind of missionary endeavor has been made smoother by the cooperation within the Division of Foreign Missions of 79 missions boards and related agencies in the United States. The impact of this modern missionary outreach, representing 45 denominations, is seen most clearly in the reports of the committees of the DFM which coordinate and interpret it in specific world areas.

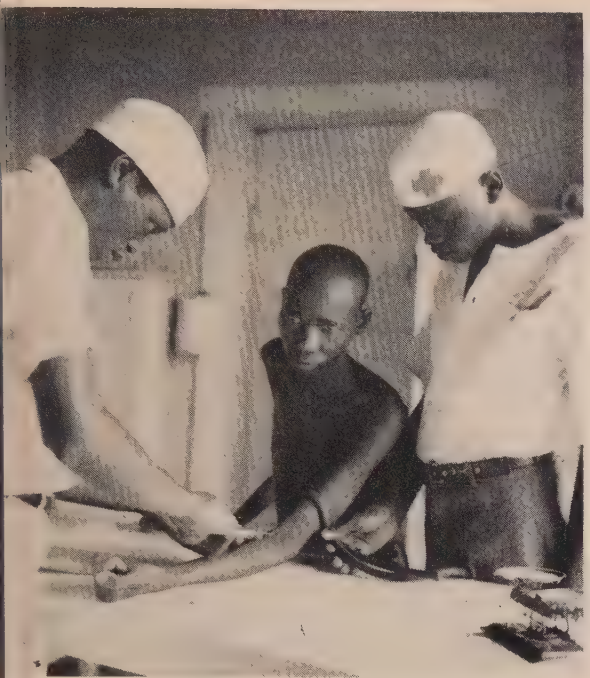
In meetings held during the month of March, such reports were presented by each committee and plans were made looking to the future in Africa, the Near East and Southern Asia, Latin America and the Far East. Although pictures cannot begin to tell the whole story, some of the highlights shown here of the varied aspects of the churches' work abroad are worth many thousand words.

In the Philippines—Arturo Cuevas, studio engineer at radio station DYSR, conducted by the Philippine Federation of Christian Churches, checks feature program tapes.

In Mexico (below left)—The agricultural missionary discusses the crop yield with local farmers.

In Japan (below)—Students at Christian Rural Service Center weigh potato yield from a demonstration farm.

By Elsa Kruuse



rica (above)—Medical boy making a gland punc-Bakubaland, Belgian Congo.

nissionary (right, above) teaches and preaches in rship with the local pastor.

In India—Visiting nurses (above) from Vellore Christian Medical College start the day's rounds.

In Korea (below)—Instruction in the use of a kerosene projector at an audio-visual workshop in Seoul.

On the other hand, only a few simple words were needed by a listener to our church-sponsored radio station in the Philippines to tell this story: "I highly appreciate your programs where I obtained so many lessons in worshiping God, in farming and sanitation," he wrote. "Now I am praying directly to God."

The solemn thanks of a Liberian chieftain for having been taught to read and write required few words. But he spoke for five hundred people in his village and for the millions throughout the world whose horizons have been widened through the work of the DFM's Committee on World Literacy and Christian Literature.

Through its Christian Medical Council for Overseas Work, information and counsel are made available to fifty denominational missions boards and agencies carrying on medical work abroad.

The training of rural leaders, technicians and teachers—the practical, on-going areas of the whole mission of the church—are also assisted by DFM committees in each area of concern.

Through its committees in each area of human and Christian concern, the Division of Foreign Missions, in close consultation with the churches overseas, is helping to bring Christ to all men everywhere through professionally trained and spiritually dedicated men and women of all nations across the world.

Youth Reports:

Rising Protestantism in South America

CHRISTIAN youth leaders, reporting to the Latin America comtee of the Division of Foreign Missions of the National Council of Churches on their return from an extensive tour of South America, brought back a picture of rising Protestantism, of rapid social change, and of youth's part in that change.

Dr. Bengt-Thure Molander, Geneva, Switzerland, said youth of Latin-America are breaking free of tradition in the social changes taking place in their countries. He said also that young people are attempting to get out of the "vacuum" in which they had been placed and relate their part in the church to their nations' problems.

Dr. Molander, who is executive director of the youth department of the World Council of Churches, led a five-nation team of youth leaders on a ten-week visit to fourteen countries.

He reported a "tremendous enthusiasm" for the church among Protestant young people the group met. He said the enthusiasm is reaching across separate church loyalties and boundaries.

Dr. Molander's group included youth representatives from Sweden, France, Canada, India, and the U. S. On their tour they attended six youth leadership training institutes, made 42 youth rally speeches, preached 30 sermons in five languages, and sat in on seven youth conferences.

Reporting to the Foreign Missions committee at the same time was Charles Boyles, Jackson, Miss., leader of a ten-member delegation from the United Christian Youth Movement which toured the Caribbean area. He cited "widespread evidence" that Protestantism is expanding its work in Latin America in spite of a host of problems.

"There is a growing awareness within the younger leadership of Protestant churches in the area," he said, "of their role in the realization of a responsible society and their role in the church."

Both touring youth groups, working in cooperation, participated in the Latin American Youth Congress, held at Barranquilla, Colombia, the first such meeting held in ten years.

While the Latin temperament finds religious revivals appealing, Dr. Molander reported an increasing awareness among the younger generation of "what the church is and what it stands for."

Some of the difficulties they face, he said, are the divisions in Protestantism itself and the fact that in each country different problems have to be met. "There is a certain isolation between Protestant groups in the various countries," he said, "but their great advantage is that there are no major language barriers.

"We also became aware of their desire to be accepted as a mature Protestant force in South America," Dr. Molander declared.

While the government ban against Protestant mission activity in Colombia did not prevent the ecumenical youth federation there from planning and holding its December meetings in Barranquilla, he said he saw no signs of any change in that policy.

Dr. Molander recommended setting up more ecumenical work camps in the South American countries. "These young people," he said, "are eager to study in the United States and abroad, but it is just as important for American and European youth to live and work with them." He went on to underline that more northern young people should learn Spanish and Portuguese if they are to be successful in stretching out the hand of fellowship.

"This business of building closer contacts also included providing more and better Christian literature in the two languages," he said, "to meet the growing demand for books in the churches and schools in those countries.

"The hope of Protestantism in South America and its strength," he said, "is in its young people. They no longer respect the class differences which still influence their elders and they are not as bound by nationalistic concepts.

Three "teams" from the United States returned from inspection tours of Latin American Protestant youth activities recently, and reported on March 4 in New York to the Committee on Cooperation in Latin America.

At the extreme left is Dr. Russell F. Harrison, New York, associate general secretary of the World Council of Christian Education, who made an inspection trip through South America in preparation for the 1958 conference, to be held in Tokyo.

At the extreme right are Charles Boyles, Jackson, Miss., front, and Rev. John Wood, New York, rear. They are, respectively, chairman and associate executive secretary of United Christian Youth Movement, leaders of a ten-member UCYM delegation to the Caribbean area and youth consultations in Barranquilla, Colombia.

In the center are the six members of the five-nation ecumenical team which has recently completed a ten-weeks tour of 14 South American countries. Left to right, they are, front row, Elia Peter, India; Ethel Shellenberger, U.S.A.; Bengt-Thure Molander, Geneva, Switzerland. Back row, Keith Hilyer, Canada; George Williams, U.S.A.; Jacques Maury, France.

Outlook

Higher Education and Culture

THE Puritans who came to New England in 1620, like Abraham of old, were seeking for a way of life that their native country had not provided. By 1640 there were included among the early New England colonists some 30 graduates of Oxford and 70 of Cambridge. College-trained as they were, the leaders were well aware of the intimate connection between higher education and the culture of the people. Then the minister was the foremost influence in the molding of sentiment and public opinion. It was obvious that if ministers were to be effective makers of culture, provision must be made for their education. Hence, Harvard College.

The reasons for the founding of Harvard have been recorded for posterity on a granite pillar at Harvard:

> "After God had carried us safe to New England & wee had builded our houses provided necessaries for our liveli-hood reard convenient places for Gods worship and setled the Civill Government: one of the next things wee longed for and looked after was to advance Learning and perpetuate it to Posterity dreading to leave an illiterate Ministery to the Churches when our present ministers shall lie in the Dust."

Between 1636 and 1769, nine colleges were founded in North America. They were necessary complementary forces to the church in its efforts to civilize the new country. Dartmouth College, for instance, was for "the education and instruction of the youth of the Indian tribes in the land . . . and for civilizing and Christianizing the children of pagans."

Dickinson College at Carlisle, Pa., further illustrates the conviction of pioneers concerning the importance of Christian colleges in the making of a Christian culture. Dickinson was projected by Dr. Benjamin Rush, a colonial leader who believed that if stability was brought to the frontier it would be through helping the settlers to have the cultural influences which come from Christian educational institutions. Good character, he held, was the surest basis for permanence in the western region. The answer to this need was a college. It would soften "the tempers of our turbulent brethren, inspire the development of religion, teach moderation of conduct, and would reform and civilize the German citizens who were moving in."

Faith such as this characterized our first educational efforts. The pioneer believed in the potency of education. The educational institutions were so successful in their proclaimed mission that it was not long until the state itself adopted education as one of its major responsibilities. The great system of higher education in the United States, now numbering more than 1,800 institutions, grew out of the church's belief in the intimate association between a people's culture and Christian educational institutions.

The church's future still is connected with the culture of a people. One of the lessons of this century that comes from the continent of Europe is that a culture can quickly be made which will diminish Christian influences and make the church ineffective. The indifference of the Russian leaders of today about the operation of religion in their country grows out of their successful effort to redirect the whole educational life of their nation toward a culture without religion. The older people cling to their religious beliefs but their influence is a decreasing one in the life of the Soviet Union. The rising generation without religion assured the future of communism.

What our early church leaders learned about the importance of a program of higher education as a means of supplementing the labors of the church is apropos to this day. The church itself is being afforded an opportunity to strengthen the bonds between it and its colleges. At this time there is a better understanding between the church and its institutions and a greater willingness on the part of the institutions themselves to join hands with the church in its culture-making labors than has been true in several generations.

All of us are aware of the devastating influences of modern secularism upon our culture. In a recent address before a group of church leaders, Chancellor William P. Tolley of Syracuse University said: "I come from a campus where religion is flourishing, where the influence of religion is in many respects immeasurably greater than it was 30 years ago. Yet, as I examine the evidence and appraise the total impact of the intellectual courses on the minds and lives of undergraduate and graduate students, I am far from satisfied that even in the university closely related to the church we can say with any assurances we are successfully challenging the forces of secularism that are shaping a pattern of Christian culture."

Obviously, in an hour like this the church needs the educational institutions and the educational institutions need the church. For the present, we have witnessed the stopping of an erosion of denominational ties with their institutions. Increasingly the colleges know that a vital connection with the church is essential if they are to be Christian instruments in the best meaning of the word. The record of institutions which have disconnected themselves from the church in maintaining a Christian outlook and way of life is not encouraging. Trying to be a Christian college without a connection with the Christian church is like trying to be a Christian without being a member of the church.

This is a crisis hour for Christian culture. It is also one for Christian educational institutions. Now we join together a great need and a great movement. The outcome of the present-day Protestant effort to strengthen our schools and colleges may well be the determining factor in shaping a Christian culture.

Outlook

Unfinished Business

THE unfinished aspects of the Hungarian refugee program are of serious concern to the American churches.

Up to March 12, 29,076 Hungarian refugees had arrived at Camp Kilmer under the President's Hungarian Relief Program. As evidence of the phenomenal response of American churches and community groups, 27,849 of these arriving Hungarians at that time had already left Camp Kilmer for resettlement destinations all across the country. Of this total 5,252 came under the sponsorship of Church World Service and 1,395 under the Lutheran Resettlement Service, or approximately 22.9 per cent of the total.

These facts clearly indicate that our churches are carrying their full responsibility for those who look to them for assistance. In the same way the Roman Catholics had cared for approximately 57.2 per cent and the Jews 16.2 per cent.

It is equally clear that the response to this emergency program has been outstanding in its total results.

But the continuing and unfinished refugee situation makes it imperative that we do not, in Christian conscience, stop there, for

1. There are nearly 50,000 Hungarian refugees still in Austria, not more than one-half of whom can find employment there.

2. There are 18,000 Hungarian refugees in Yugoslavia who need to be moved elsewhere.

3. There are several thousand Hungarian refugees in Switzerland, England, the Netherlands, and other countries of second asylum who desire to reunite with family members and friends in the USA.

4. There are at least 50,000-70,000 refugees in other parts of the world awaiting an opportunity to come to America this year. But this depends upon Congressional action to make visas available.

Consequently the President's message and the resolution of the General Board calling for new legislation assume very great and urgent importance.

Meeting in Los Angeles, the General Board on December 4-5 expressed its belief that "there is urgent need of new and early provision of visas for our fair share of the refugees, escapees, and orphans who need migration assistance. We hold that prompt, adequate legislation for refugees would permit the performance of a Christian service; that it would be in the national interest; and that it would be an important contribution to better international relations."

Much has been done already; much more remains to be done.

The response of the people of the churches in these recent months clearly demonstrates that they favor early and positive action to complete this great humanitarian program so well begun but as yet unfinished.

It now remains for the churches with all the facilities they command to encourage the writing of letters to Congressmen and Senators registering their opinions with regard to this problem. Our friends in Government have a right to know the judgment and wishes of the people of the churches on such a clamant humanitarian and Christian matter.

It is then up to the Congress to translate this desire of the people into prompt and effective legislation.

National Family Week

OFTENTIMES the ongoing family life program of the church needs a "shot in the arm." National Family Week, May 5-12, provides additional impetus or motivation for home and church cooperation. So, although churches increasingly are planning their family life program on a year-round basis—and far in advance—they discover additional benefits in the special emphasis of National Family Week.

Appropriately, many families will review their church relations during Family Week. Some will write "back home" for their church letters. Some will increase their giving. Others will offer their talents for church work. Many will decide to include the church in their daily family prayers. A few families may join other families to form a new parents' group in their church.

How often has your family sat about the table exchanging wishes? "I wish—he wishes—they wish—." So goes this exciting family pastime. And the things we mention range all the way from a new toy to some all-inclusive family blessing. In no time at all most families can list many things that they hope they will be able to get, either as gifts or by purchase.

Home and hope belong together. There is a difference of only one letter in their spelling: three of their four letters are identical. Family life is about three-quarters hope—Christian family life especially. Most of the deep, continuing hopes of the human heart arise and have their fulfillment within family relationships. For realization of its noblest hopes, the Christian family depends upon God.

God's wisdom and power alone can give growth. Paul wrote to his friends, "God gave the growth." The wisest of us provides only conditions favorable to growth.

New life begins in families. Love is loath to yield the beloved to death. God through Christ is our only assurance of everlasting life. Only in Him resides hope for survival and reunion with loved ones after death. "Our Savior Christ Jesus . . . brought life and immortality to light."

The 1957 observance of National Family Week will give churches a great oportunity because of the theme: "God Is Our Hope." What is the basis of security for the American home? Are we becoming materialistic? Is our culture secular? Under the inspiration of such an affirmation of faith as "God Is Our Hope," there may well follow a genuine religious awakening in millions of homes. All church families may be led to examine the depth and quality of their Christian experience. The church will assume new significance for them as the "house of God"—who is their hope.

Fifty Years of Achievement

By JOHN W. HARMS

At the Fiftieth Anniversary Dinner—left to right: Edward L. Ryerson, retired chairman of the Inland Steel Company Board, guest speaker; John W. Harms, executive vice-pres., Church Federation of Greater Chicago; Arthur C. Farlow, chairman of the new Chicago Spiritual Goals Committee and vice-president, J. Walter Thompson Co., Chicago.

THE story of the Church Federation of Greater Chicago across 50 years is a story of vision and of strenuous reaching into the future, but it is also a story of quiet waiting. Waiting for money, or for adequate denominational sanctions, or for the know-how involved in the development of an effective cooperative team.

The men who organized the federation in 1907, and the presidents who have led it for 50 years have embodied in their leadership this threefold theme: *vision, reaching* and *waiting.*

Dr. John W. Harms is executive vice-president of the Church Federation of Greater Chicago.

The first of these church statesmen, known as "the Father of the Federation," was Professor Benjamin Lewis Hobson of McCormick Theological Seminary, who served as the executive of the organization from 1907 to 1911, without compensation.

It was during this period, under Dr. Smith T. Ford as president, that the Federation Council, as it was then called, secured the appointment by the Mayor of a City Commission which led to the closing of Chicago's infamous red light district.

Ten years later there came to the presidency Dr. Herbert L. Willett of the Disciples Divinity House of the University of Chicago. He insisted, and his way prevailed, that the federation must be made strong enough to lead in a growing, expanding Chicagoland. The long 22-years service of Walter R. Mee as executive secretary began because Dr. Willett led out as he did.

Early in this period there was the terrible race riot of 1919. It was the steady leadership of the federation that helped to restore sanity to the city's life and insisted that such a thing should never happen again. We have had explosions of violence, but we have not had a total breakdown in law and order such as we had in 1919.

The limited space available for reminiscing will not permit even a thumbnail sketch of what was done during the 20's and 30's in spite of inflation and depression. In a real sense this was a period of strenuous reaching; there was tremendous expansion in the fed-

Protests—175,000 of them—poured into the offices of the federation in the wake of the cancellation by WGN-TV of the television premiere of "Martin Luther." Examining mail are (left to right), Dr. Victor C. Rickman, public relations director for Illinois of the Lutheran Church—Missouri Synod; Dr. John W. Harms, executive vice-president of the federation; and Rev. W. Alfred Diman, executive secretary, Chicago Baptist Association. All are members of the Action Committee for Religious Freedom.

eration's concept of cooperative programming.

Christian education, evangelism, ministry in institutions, church planning through scientific research, citizenship education and action, social welfare and radio and television—all of the activities that are now recognized as fundamental to an adequate leadership by united Protestantism engaged the attention of the federation in those 20 years.

These 20 years, however, were years of waiting. The denominations and churches often were not ready to sanction a truly all-out effort to make the vision of unity a reality. Waiting for financial support, or for maturing of ecumenical policies or perfection of interdenominational techniques.

We come to the next 20-year period, the 40's and thus far in the 50's. This period is clearly one in which the federation rests upon the foundations of the previous 30 years. It is also a period in which the vision of ecumenicity has really gripped us; a period of strenuous reaching for the reality of the vision; *and* it, too, has been, and undoubtedly will continue to be, marked by periods of waiting.

Closer Fellowship

In these two decades the denominations and the churches have come into an increasingly close fellowship. Even in the early weeks of this year we have experienced a spectacular "breakthrough" in the relationships of the denominations with one another, as a result of the threat to freedom occasioned by the cancellation of the television premiere of the film *Martin Luther*. On every hand there are evidences that the federation can be the instrument through which we shall realize a tremendous expansion of ecumenical fellowship. It would be presumptuous, and perhaps embarrassing, to mention names of particular denominations, but within two to five years there is the prospect of ten to a dozen new member bodies in the federation.

In these last two decades, by building on the foundations of previous years, the federation has taken long steps in the development of an effective united Christian leadership in Greater Chicago.

Slum Clearance

There has been considerable improvement in the civic and political climate of the city during the past ten years. And the federation can properly say that it has had a real share in bringing this about.

Take, for example, the field of *housing*. Some years ago the city had before it the question of getting its vast slum-clearance program under way. When the job was accomplished, the executive of the Metropolitan Housing Council said that the greatest single block of support it had in leading that victory came through the federation.

Public Schools

Then, too, there are the *public schools*. Less than ten years ago Chicago's public schools were a national scandal. Other organizations led the way, it is true, but had it not been for the strong voices of Dr. George M. Gibson, a president of the federation, and Dr. Ray Freeman Jenney, who was Dr. Gibson's successor, the scandalous school situation would have been swept under Chicago's civic rug for perhaps another decade.

These men were sent by the administrative committee of the federation to that dramatic Monday afternoon meeting of a City Council committee. There they gave expression to the outraged conscience of Chicago's Protestants; with the result that today the city can be proud of its schools. Blatant corruption, exploitation and hampering of Chicago's public schools for political purposes have been driven from their administration.

Crime and Political Corruption

Or take the recurring problems of crime and corruption in politics. The fact has never been published that in the famous Morretti case when desperate efforts were made by politicians to protect a corrupt policeman, federation leadership helped to frustrate these efforts.

One thing we did in that case was to persuade two newspapers that often ignore each other's efforts at civic reform to pull together in exposing the whole corrupt business. That case marked one turning-point for the better in the long struggle for cleaner government in Chicago.

Or, take the area of the churches' ministry to the unfortunate; chaplains in hospitals, and social welfare services to the needy. It was just 20 years ago that we began to take hold of this problem. In 1943, a very prominent man in Chicago said to me (and others said it, too), that if Chicago faced a social welfare crisis, civic leaders could count on the Jews and Roman Catholics to carry their share of the load, but they couldn't count on Protestants. Let me whisper to you that there are many ways in which this may still be true; we have yet to arrive at our maturity in this regard. But I haven't heard that charge made against us openly for a long time. We have started, at last, to develop the leadership that gives us a respectable reputation at least.

We also have made our contribution to the preservation of our American freedom, religious and political. To call the roll of events where freedom has been at stake would take too long. We have defended the rights of Jews and Roman Catholics against those who have attacked them in prejudice and ignorance; not once but literally hundreds of times.

Defense of Freedom

Our defense of freedom in the case of the *Martin Luther* cancellation (on WGN-TV) is only the last of a long list of concrete situations where basic human rights are involved. This time it happens we are defending the freedom of Protestants. On the basis of the record of the last 50 years we have earned the right to defend our own freedom.

The people responsible for the cancellation did not know what they were doing, I am sure. Actually, they thrust a dagger at the heart of American freedom. And they must be resisted to the uttermost if that is necessary.

Fortunately, there are powerful Roman Catholic sources that agree with us. For example, the editor of *The Commonweal,* a magazine published by Roman Catholic laymen. This influential paper says that freedom is at stake. In response to the *Commonweal* editorial the federation said:

"The Action Committee is greatly heartened to hear your powerful voice speak out for freedom of religious expression in Chicago. We would welcome the opportunity to join with responsible Roman Catholic and Jewish leaders in Chicago in making a joint declaration of freedom and mutual respect which would say to the Chicago community that we intend jointly to defend the right of all religious groups to have freedom of religious expression under God and the American constitution."

In retrospect, let me say that we should pray and work for the time when the leaders of all three religious faiths in Chicago will join in making such a declaration of fundamental human rights. But whatever anyone else does, we as Protestants must stand together on this issue; hard as adamant, without compromise.

Last year the long-range New Chicago Spiritual Goals Program was announced. This great set of major objectives and specific projects is only an elaboration of a theme that is 50 years old: a tremendously vivid vision of unity and power that is to be; the most strenuous kind of reaching for the reality of the vision by local churches, denominations and by the federation; and perhaps some waiting for the blessing that God

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Free Schools in a Free America Is Theme of May Fellowship Day

WHAT Johnnie learns in school today is a question stirring many Americans as never before in history.

Are there enough schools and teachers, literally thousands of Americans are asking. Are they free to give all the Johnnies and Susans the knowledge they will need to live in a threatened and changing world?

Educators and parents are roused over this subject. Panelists are debating it. Books, pamphlets and magazine articles are pouring out about it. Conferences dealing with it are being held at many levels, and legislative bodies are nervously grappling with it.

The church has historically had deep concern with educational questions and today church women of the country are turning their attention to what is one of America's top problems. They are making it the basis for study and action when they join in the annual nationwide celebration of May Fellowship Day on Friday, May 3.

As more children than ever overflow the schoolrooms of America, admittedly manned by too few teachers, the national observance sponsored by United Church Women will highlight the facts about America's schools.

In cities and in the crossroads settlements that feed union school districts, panels of parents and officials, as well as speaker experts, will dig deep at the problems besetting their local schools.

They will examine the history and development of their own school systems, scan their successes and their failures and attempt to come up with constructive programs.

This year United Church Women, a general department of the National Council representing some ten million church women throughout the country, has chosen *Free Schools in a Free America* as the theme of May Fellowship Day.

This is in tune with the centennial year goals of the National Education Association, which marks its 100th birthday this year, announced Mrs. Alfred Chapman of Washington Crossing, Pa., national May Fellowship chairman for UCW.

The main birthday objective of NEA, she pointed out, is to stimulate an awareness of the role of education in making and keeping America strong.

"Many groups today," declared Mrs. Chapman, "are launching unjust and unwarranted attacks against our schools, our teachers, and our textbooks, accusing them of being subversive.

"The freedom to teach and to learn has never been more seriously jeopardized in many sections of the country.

"Further, we need to build new schools and to train additional teachers for the girls and boys descending upon them. As the army of our war and postwar babies reached our schools, they chalked up the largest enrollment increase in history. For every 71 pupils in American schools ten years ago, there are 100 pupils today.

"As if that were not a sufficiently critical situation in itself, teachers are leaving the classrooms to take better-paying jobs in industry and business and fewer young men and women are training to become teachers. These facts pose a serious dilemma for the educational future in this country."

Mrs. Chapman noted that the national average teacher's salary in 1954-55 was only $3,922, as compared with much higher rewards in other lines of work.

She counseled church women throughout the country to rally behind the public education system.

To put the situation before the public dramatically, panels of church women in some communities will interview the experts, in the person of the superintendent of schools, president of PTA, principal, teacher, or member of the City Council. Other groups will name a teacher of the year for special honor. Local librarians will help arrange exhibits of old school books. Parents and grandparents will tell of their own school days and the moral influences these had in their lives. Changes in teaching methods will be traced. Debates will be arranged between high school pupils on such subjects as: *Are Our Schools Really Free? Do the Schools Play an Important Role in Developing Youth's Moral and Ethical Standards?*

They will seek to show whether vested interests and pressure groups are damaging the schools.

The local situation everywhere will be thoroughly aired, as will special problems resulting from the Supreme Court decision on segregation, and church women will learn what they can do specifically to improve the climate and spirit of cooperation.

The movie, *A Desk for Billie,* produced by the NEA, telling the true story of Billie Davis, a migrant child, and of her fight for education, will be obtained from state boards of education and shown at many local celebrations of May Fellowship Day.

Mrs. Chapman cited that the National Education Association has seen enormous growth, both numerically and in educational influence.

Born in Philadelphia in 1857, when 41 "gentlemen" sporting Dundreary beards, and two bonneted "ladies" in stiff crinolines formed the first national association of practical teachers, NEA is today a voluntary body of 660,000 educators. When it holds its centennial meeting in Philadelphia this coming summer, upwards of 20,000 members will be registered, as compared with the first little handful of 43.

"Changes in the public schools have been even more profound," Mrs. Chapman said. "Suitable as it seemed to its time, the little red schoolhouse, where the first-row children roasted near the red-hot glowing stove and those in the back of the room shivered, is no longer the ideal of educators or parents.

"Despite the revolution that has occurred in education since 1900, much improvement is needed in the climate surrounding the schools."

"Here is the job that local councils of United Church Women can take on and accomplish," she declared.

May Fellowship Day was first sponsored by United Church Women in '33 when deep depression stalked America. At that time a small band of church women came together in New York to work out ways of helping the community through study, prayer and direct action. In the nearly quarter-century since then they have helped solve many pressing local community problems.

Today they feel that helping safeguard the public schools is of primary importance, so that the Johnnies and Susans of this and the next generation may get the proper start in life, and that the family may find in the schools a stronger ally for the shaping of moral character for our future Americans.

May Fellowship Day has been sponsored by United Church Women ever since 1933. The purpose of the observance, which comes this year on May 3, is "to work out ways of helping the community through study, prayer and direct action."

This year's program is directed toward safeguarding the public schools of America.

Churches Take Another Step

In Shaping Social Welfare Services

FOR the first time in the historic development of social welfare in America, denominational experts who direct the vast panorama of Protestant welfare will gather to consider the churches' policy on health and welfare services.

When they sit down to deliberate with church council representatives and consultants, the 400-man group will constitute the top authorities in the church-related social work field.

The occasion is the National Conference on Policy in Social Welfare. The place and time—Atlantic City, N. J., May 7-10. The convenors—two units of the National Council of Churches—the Department of Social Welfare and the Division of Home Missions.

Behind them lies the historic first National Conference on the Churches and Social Welfare, held in Cleveland in 1955, for which this '57 meeting is a next step.

At the Cleveland sessions 31 denominations for the first time totaled up the accomplishments and significance of the sprawling network of Protestant and Eastern Orthodox welfare services, then spending more than one billion dollars to aid 11 million Americans.

Casting a look ahead to new developments in their *Message to the Churches,* they made many notable recommendations. They also gave recognition to government as a growing factor in social welfare, doing the basic job voluntary agencies cannot do.

Those conferees noted that "what the churches have taught—responsibility for one's neighbor—the nation now accepts."

"The new Policy Conference will go further," declares conference chairman, Leonard Mayo of New York, internationally known welfare leader and director of the Association for the Aid of Crippled Children.

"The conferees, officially appointed by their denominations, will recommend strategy on such basic questions as what should church-related health and welfare agencies accomplish in view of today's rapid social changes.

"Finally, they will weigh one of the most fundamental questions of all—what principles should guide church-related health and welfare agencies in the acceptance of tax funds."

Two basic and six minor documents will emerge from this round-table conference, which is to be mainly deliberative, with only three major addresses delivered in three and a half days.

A report on the role and function of the churches in social welfare, given to the conference in advance but subject to full debate, will set the framework for the 29 hours of discussion.

It is being prepared by a committee under the chairmanship of Dr. John C. Bennett of Union Theological Seminary, New York.

The second basic document will be a composite report on the discussion group recommendations. The Findings Committee, chaired by Dr. Glenn W. Moore, secretary of the General Council, Presbyterian Church, USA, will issue this for approval by the conference as a whole.

Both of these statements, together with reports on the six major questions concerning policy and strategy dealt with by the various groups, will be submitted for final action to the cooperating denominations and to the National Council's Committee on Program and Field Operations.

Thereafter, the program of the National Council's Department of Social Welfare will be evaluated in the light of these eight reports.

In order that the grass roots might be involved in this conference at the first level, the six questions to be considered were selected after polling 2,000 church and welfare leaders.

Every delegate will participate in the round-table discussions and have a part in formulating two of the reports, as well as being able to consider and debate them all.

John A. Perkins, under-secretary, Department of Health, Education and Welfare, formerly president of the University of Delaware, will address the opening session on *What the Community Expects of the Church in Health and Welfare.* Governor George M. Leader of Pennsylvania will give the closing address.

Fifty Years

(*Continued from page* 20)

alone can give which will bring the vision into reality.

We have begun to make some progress on these goals. For example, during the year we launched the Religious Radio and Television Center.

We have organized the Community-District Program Commission, which will be giving leadership in the development of effective community-serving churches in 84 local communities of Greater Chicago.

We have launched the service of the United Stewardship Canvass to local churches, and we conducted a pilot or demonstration project in 1956. Thirty-nine churches participated in the project. The first 19 complete reports showed that the churches reporting had increased their resources by $247,000 over last year.

Now, what of the years ahead?

Aware that there may well be a jump of 50 per cent in metropolitan Chicago's population in the next 20 years, the board of directors of the federation has approved a virtual chart for the future that lays the foundation for the churches' work ahead. Perhaps the most important policy document ever adopted by the federation, it outlines 17 major programs within the total life of the churches in the area. This program is, of course, not centered in the federation as an organization. Rather it is a spirit and a strategy for the churches themselves, with leadership coming from the local churches, the denominations and their interdenominational instruments.

In broad outline the projects will provide for (1) expansion and development of the churches' life, (2) expansion and development of community outreach and service, (3) leadership training, and (4) development of inner strength and the symbols of unity. Great emphasis was placed by the board on the importance of evangelism and on ways that will help the churches reach the greatest number of people. Far-ranging, the document calls for master plans for development of both inner city and suburban churches, adequate social welfare services, a mass communications center and many other things.

The very existence of this chart and the spirit in which it was created and received are clear proof that the churches of the Metropolitan Chicago area as a corporate Christian movement are vitally aware of their city as a throbbing, dynamic, living entity. They have a sense of direction and spiritual mission which is united, comprehensive and dynamic in its nature.

Observing Race Relations Sunday

A Hindu, a Moslem and a Christian occupied the pulpit of St. John's Evangelical Congregational Church, Newport, Ky., at Sunday morning worship on February 10 as part of the church's observance of Race Relations Sunday, sponsored by the National Council's Department of Racial and Cultural Relations. At this service, probably unique in American Protestantism, the subject of the sermon was "The Church Around the World." Dial Shahani, Bombay, India, a Hindu, is shown in the pulpit. Awaiting their turn, left to right, are Walid Shtayyeh, from Jerusalem, a Moslem; and Calwyn Parkings, a Christian from Jamaica. The three young men were among the 30 students from Wilmington College, Wilmington, Ohio, who participated in the special services.

Kobe Union Church Grows

The Union Church of Kobe, Japan, has its first full-time minister with the arrival of Rev. Dr. William L. Tucker, formerly pastor of the Second Presbyterian Church in Princeton, N. J. Fifty members of the English language community met him and Mrs. Tucker at Sannomiya Station.

Dr. Tucker was in Japan in 1917-18 and his present appointment fulfils a long cherished desire to return.

The church edifice, erected in 1928 to replace the original building, was almost totally destroyed by B29 bombers but has been rebuilt. The residence in part of the building has been completed and furnished. Two services are held every Sunday, at 11 A.M. and 3:30 P.M., and there is a full program of other normal church activities.

The Kobe Union Church was organized in 1872 but until now the pastorate has been filled on a part-time basis by various missionaries. Post war activities have brought so many more American and other English-speaking residents to the area that the need was felt for a full-time ministry. The present arrangement was negotiated through the Department of American Overseas Congregations of the National Council of Churches. The Kobe Union Church is one of some 70 such congregations throughout the world, related to the home churches and assisted in many ways through the Department.

General Board

(*Continued from page* 6)

of the King James translation which have been modified by changing English usage.

The Board approved establishment of a Walter Van Kirk Memorial Fund in memory of the Methodist clergyman and former executive head of the Council's Department of International Affairs, who died last July. The enabling resolution said the Fund will finance special projects that will be devoted to the cause to which Dr. Van Kirk devoted his career — international justice and good will.

Dr. Minor C. Miller of Richmond, Va., executive secretary of the Virginia Council of Churches, recounted for board members the early history of the Old Dominion and the role of Protestantism in its settling and founding.

Dr. Blake, chief speaker at a luncheon sponsored by the Virginia council, asserted that only as Protestants work together in their councils of churches can they fulfill their task in today's world.

"We have come to the point where no church in the world today can really do its job unless it is in association with other churches that also accept Jesus Christ as Divine Lord and Savior. Councils of churches are not a luxury," he said, "not an extra or an elective. They are a must."

During sessions the churchmen took time out to witness the unveiling of the council's new official banner, with emblem embodying a cross and an outline of the United States. Colored in green and gold, the emblem bears the phrase: "Jesus Christ, Divine Lord and Savior."

The General Board will hold its next business meeting in Chicago, Ill., May 1 and 2.

Radio Station

(*Continued from page* 6)

languages, and technicians. Dr. Martin estimated that the cost of this giant project will be $250,000, which will come from member-communions and gifts from private individuals. Gradually the local churches in the Near East will participate in supporting this vital new project, he said.

In addition to its two 10,000-watt radio stations in the Far East, RAVEMCCO runs a film library of 16mm

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Religious Liberty

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sion for reciprocal religious toleration for nationals of one country resident in the other has been omitted because of Haiti's concordat with the Vatican. Haiti has already ratified. Our opposition to the omission is kept clearly before both the State Department and the Senate Foreign Relations Committee, by officers and staff of the Council. . . .

Political conditions in Colombia continue to afford little hope for any early amelioration of the government's attitude toward Colombian Protestants. From outlying districts especially there continue to come to us, through the Evangelical Federation of Colombia, reports of violence to persons and property. There is some prospect of reconsideration by the Colombian government—our own State Department has said—of the closing last year of some forty Protestant churches in the so-called "Missions Territories." Representatives of the National Council maintain close touch with the situation and effective liaison with representatives of the Commission of the Churches on International Affairs.

(*Continued from page* 23)

films in India, the largest in that country, and mobile audio-visual units which are currently operating in eight countries. Another major project, Dr. Martin reported, is the new $100,000 radio and TV studio now under construction in Campinas, Brazil.

"We are tremendously encouraged by the backing we have received so far for our Near East station," Dr. Martin said. "Its influence will be invaluable in bringing the Christian message to new millions while operating at the same time in the public interest."

Religious Broadcasting

(*Continued from page* 9)

Singled out as especially successful last year were such nationally televised programs as "Frontiers of Faith" (NBC), "Look Up And Live" (CBS) and "Man to Man" (180 independent stations).

In the current year, the commission's TV operations will include work on four new series accenting Christian education for all ages. The report also projected other radio and television programs for the present year, as well as motion pictures and film strips. Locations for films to be shown this year extend from Japan to Austria, in addition to points in the United States.

The annual statement also reported a new "Broadcasting and Prayer Partnership" project, to enlist the support of the nation's devout viewers and listeners for the total religious broadcasting enterprise. Under the project the religious audience will receive progress reports and program information, with the help of a special $20,000 grant from the Volker Foundation. The project will also support research to help determine audience tastes and preferences.

Clearly indicating that television ranked foremost among commission enterprises during the past year, the report said: "Staff members travelled more than 60,000 miles in search of programs, materials and advice. One hundred and seventy-three new programs were produced . . . an average of one new program nearly every two days . . . In most statistical measures, 1956 was the biggest year yet on TV. There were more programs, more air time, more staff, more people involved than ever before."

Detailed reports on the commission's total work were presented by the agency's program executives: Ben E. Wilbur, in charge of radio; Rev. Alex Ferguson, responsible for film production; Albert R. Crews, in charge of television; Rev. Charles H. Schmitz, director of broadcast training; Arthur Austin, for special events; Miss J. Margaret Carter, for film distribution; Arthur W. Rhinow, financial operations: Wesley B. Goodman, associate director of the commission, who reported on audience mail and solicitation; and George A. Heimrich, in charge of the West Coast office.

Vastly improved relations between the nation's Protestant community and the Hollywood motion picture industry were reported by Mr. Heimrich, who declared: "Last year Hollywood produced no less than eight motion pictures featuring Protestant ministers . . . and six of these are pictures of which Protestants can be proud."

Citing six other films in which the Protestant viewpoint was expressed in a "minor part," he declared:

"Figures for the year 1956 of motion pictures produced in Hollywood show a ratio for almost four to one of pictures with a Protestant theme, over that of Roman Catholics."

This, he said, was clearly the reverse of the situation that prevailed until only a few years ago. Through the West Coast office, the council's constituency is able to express its viewpoint to Hollywood producers, advise on scripts and help "in a positive way."

"We are not censors," Mr. Heimrich declared, "nor do we desire to be."

Luncheon and dinner functions during the annual meeting featured a panel on educational television, headed by Ralph Steetle, director of the Joint Council on Educational Television; a talk on reaching mass audiences, by Eddie Greif, public relations consultant; and a panel presentation on denominational broadcasting activities, headed by John Groller, director of broadcasting for the Presbyterian, U.S.A. Board of National Missions.

In addition to Mr. Betts, who was elected chairman, other new officers of the commission include the following vice-chairmen: the Rev. Leonidas Contos, dean of the Greek Orthodox Cathedral of St. Sophia, Los Angeles; Frederick L. Essex, New York, director of broadcasting for the American Baptist Convention; Dr. Glenn W. Moore, New York, secretary of the General Council, Presbyterian Church, U.S.A.; Charles C. Hushaw, New York, mass media director of the United Lutheran Church in America; and Harry C. Spencer, Nashville, Tenn., general secretary of the Methodist Television, Radio and Film Commission. Elected as secretary was Mrs. Hobart Brown, of Akron, O. Paul F. Ely, New York, vice-president of the Manufacturers Trust Company, was elected associate treasurer.

Ebenezer

As the Fund begins its 240th year of continuous service, it feels impelled to raise its voice in gratitude: "Hitherto hath the Lord helped us." The oldest insurance company in America, it gives credit to many good leaders who have served their day and generation. Yet the chief reason for being grateful is that God has been serving his servants through the Fund. And we hope, "by His good pleasure," to make the 25th decade the best that is to be.

It will be the aim of the Presbyterian Ministers' Fund not only to study history, but to make it.

You may correspond confidently with:

PRESBYTERIAN MINISTERS' FUND

Rittenhouse Square, Philadelphia 3, Pa.

Alexander Mackie, *President*

1717 — Two Hundred Forty Years — 1957

Tomorrow's Churches

(*Continued from page* 13)

boom, advised Dr. Dirlam. They must use the resources proven good in the past, alert themselves to the potentials of the future, but build churches of the present.

To do this, he urged architects to equip themselves with "churchmanship, competence, creativeness, and a sense of cooperation," and recommended that every church designer include in his training a course, or at least a series of lectures, at some theological seminary.

Dr. Atkinson feels that America isn't getting its money's worth out of the current building boom, because the new buildings do not enable churches to cope with the vast army of children and legions of "elder citizens."

With the new American home becoming smaller, Dr. John R. Scotford of New York reminded the conference, the church is called upon to be an extension of the home.

Choirs are less conspicuous than in the past, noted the National Council's interim director of its Department of Church Building, and pulpits have given way as the center of attention to the communion table and the cross.

Dr. Scotford cited a piece of ecclesiastical equipment unheard-of in our grandparents' time, but now becoming almost standard—cribs for the care of infants.

The parking problem at urban churches is often critical, Dr. Everett L. Perry of the Presbyterian Board of National Missions in New York, declared in one of five workshop sessions. That church officials must cooperate aggressively and sympathetically with city planning departments to solve this, he and William H. Coibion, St. Louis City Planning Director, agreed.

Every major city in the United States will be forced to re-develop its "core area" or downtown shopping center in the next few years to insure economic survival, said Howard F. Allender, St. Petersburg, Fla., architect.

Other workshops—all under the general chairmanship of Dr. S. Turner Ritenour of Philadelphia, Pa., building authority for the Presbyterian Church, U.S.A.—dealt with trends in physical placing, financing, location of the choir, and obligations of architect and church in a building program.

Charles Nagel, director of the Art Museum, St. Louis, speaker at the one-day program for clergymen sponsored by the Metropolitan Church Federation of Greater St. Louis, encouraged churchmen to be selective in the choice of an architect.

Harold E. Wagoner of Philadelphia, Pa., was elected president of the Church Architectural Guild at the Guild's annual meeting, held in conjunction with the joint conference. A notable Wagoner church design is that of the Shrine of the Ages Chapel (Protestant-Catholic-Jewish) to be erected on the rim of Grand Canyon.

The Conover award for outstanding contribution to better church architecture during 1956 was granted to Dr. William Kincaid Newman of New York, the first lawyer to win the award. Dr. Newman is secretary of the Church Building Department of the Board of Home Missions, Congregational Christian Churches.

The Guild granted a special award for architectural contribution to Dr. T. Norman Mansell of Philadelphia, Pa., former president of the Guild.

Dr. John R. Scotford, acting director of the National Council of Churches' Department of Church Building.

Harold E. Wagoner of Philadelphia, newly elected president of the Church Architectural Guild of America.

The nation's leading architects in the church building field are enrolled in the Guild, while the National Council of Churches' Department of Church Building is made up of building executives of the 30 Protestant and Eastern Orthodox churches constituting the National Council.

Mr. P. John Hoener, well known St. Louis architect, was conference chairman of arrangements.

The annual conference will be held next year in Detroit, Mich.

What of Missions in Egypt?

The majority of requests to the State Department for permission to re-enter Egypt are still unanswered, according to American mission workers who are trying to resume their work in that country. Many who were evacuated at the height of the crisis are being told by Washington that their return is "not yet in the national interest," says Dr. Roland W. Scott, executive secretary of the Joint Office for the Southern Asia and Near East Committees of the Division of Foreign Missions.

He added, however, that most of those who have been permitted to go back to their posts are medical missionaries and technicians.

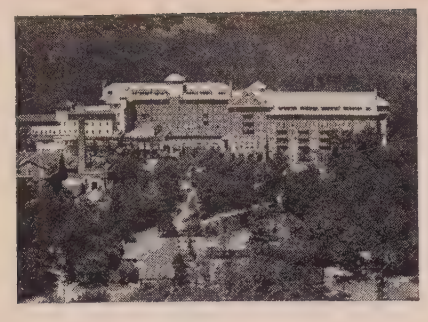
"Nevertheless, it is only a trickle so far," he said, "when you think that under normal conditions several hundred Americans live and work in mission schools and hospitals in Egypt."

Dr. Scott described the situation in Egypt as "settling down." No American church properties were damaged, he reported, and there was no loss of life. While the British and French church properties were sequestered by the Egyptian government and their bank accounts frozen, Dr. Scott said that all American mission properties were at least partially manned during the recent conflict.

"Many of those still waiting to return to Egypt," Dr. Scott pointed out, "are families of the men who remained at their posts." However, he remained hopeful, he said, that efforts now being made to obtain re-entry permits for all will ultimately prove successful.

"The Bible in Our Time"

A 13-week series of discussion programs on "The Bible in Our Time" began April 7 on the ABC network on Sundays from 1:35 to 2:00 p.m., EST. Entitled "Pilgrimage," the program is a panel discussion with a special guest each week. Dr. J. Carter Swaim, director of the National Council's Department of the English Bible, will be a permanent member of each week's panel, when subjects like marriage and divorce, success and failure, will be discussed.



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National Christian College Day, April 28th

RELIGIOUS and lay leaders and organizations across the country will take note of the growing demands upon Christian colleges on National Christian College Day, Sunday, April 28.

On that day Protestant churches and colleges across the nation will focus attention on higher education via radio and TV broadcasts, open houses, parents' visitations, workshops, musical and dramatic events, special lectures in colleges and sermons in churches. Faculty members and students will serve as speakers in thousands of pulpits throughout the country.

They will call attention not only to the contributions of the nation's 500 Protestant colleges, but to the pressing need for more teachers, buildings, and facilities to meet the rising tide of college students, almost half of whom are in church-related (Protestant and Roman Catholic) institutions.

"All Christian colleges today are facing difficulties," said Dr. Gould Wickey, Washington, D.C., secretary, Board of Higher Education, United Lutheran Church in America.

"Their funds have fallen far behind the sharp increase in the cost of education. Most of them need funds for increased salaries and salaries for added faculty members. They also need to improve their present buildings and add new ones. The average church-related college has capital needs of five to 15 million dollars.

Dr. Wickey is chairman of the Committee on National Christian College Day for the National Council's Commission on Christian Higher Education, which sponsors the observance.

"Several denominations are conducting major campaigns for the support of their colleges," said Dr. Wickey. "The Methodist Church is starting a four-year program; the Presbyterian Church, U. S. has such a campaign well under way; the American Baptists are making plans; some Lutheran bodies have completed campaigns and others are currently planning extensive financial appeals."

The President's Committee on Education Beyond the High Schools has reported that the three million students now in colleges will be doubled or possibly tripled by 1970 and that "the conservation and development of human talent is the proper concern of every citizen and of the nation."

Religious and college leaders consider it most fitting that the United States should observe National Christian College Day, since the early colleges in this country were founded by Protestant Christian churches because they believed that an educated ministry was needed and that the religious faith of laymen must be intelligent and informed.

Among those commenting on the observance was Dr. Wilson Compton, president of the Council for Financial Aid to Education, who said, "The Christian colleges and universities built around them are a part of the promise of American life. They are the chief stewards of the nation's religious culture."

Dr. Eugene Carson Blake, president of the National Council of Churches, pointed out, "Without Christian scholars the democratic government that gave rise to our American government and social institutions might have been without religious foundations, sanctions, and disciplines."

Milburn Akers, executive editor of the Chicago *Sun-Times* and chairman of the National Committee of Church Men For Church Colleges, stated: "The church college needs our help because it propagates a sense of responsibility for the use of what men know and because it provides intelligent leadership for the church. The church dare not be noted merely for its contributions to the beginnings of American culture. It must continue to stabilize, refine, and direct that culture."

John W. Gardner, president of the Carnegie Corporation, said, "Our colleges and universities must produce not only specialists, but men with wisdom, and breadth, and a sense of values commensurate with their role of leadership. America has not faced up to paying the bill for this. We spend about one and a half times as much on tobacco each year as we spend on higher education and two and three quarter times as much on alcoholic beverages."

David Rockefeller, New York, said, "With the principal sources of private college and university income, contributions and endowment, failing to keep pace with mounting costs, over half of such institutions are reported to be operating at a deficit."

Ronald B. Thompson of the Ohio State University said, "Within the next twenty years it will be necessary to build as many classrooms, laboratories, offices, and other buildings as now exist on all campuses in the entire United States."

David W. Proffitt, moderator of the General Assembly of the Presbyterian

Church World Service Was Ready

Blankets, clothing and other emergency supplies are being rushed to victims of the recent earthquake in Greece, thanks to quick action by Church World Service. Dr. R. Norris Wilson, executive director, of CWS, announced that $10,000 in cash also was immediately made available in response to urgent cables from the CWS representative in the stricken area.

"Fortunately," said Dr. Wilson, "more than five million pounds of food and clothing shipped by CWS in January were already in Greece when disaster struck." He said that all heavy clothing and blankets available had been rushed to Volos, in the central part of Greece, where the earthquake damage was most severe.

An additional 9,600,000 pounds are now on the high seas and will be used in Greece as they are needed.

Underlining the necessity for keeping stockpiles of relief supplies filled in all world areas of need, Dr. Wilson expressed his appreciation of a special message sent by President Eisenhower in support of "One Great Hour of Sharing." The annual appeal to aid people in distress around the world was made in most Protestant churches across the nation on Sunday, March 31.

"Through such projects," the President said, "we give positive witness to our faith in God. . . . We reach across the oceans in true friendship as 'people to people' showing our compassion and concern."

Dr. Wilson declared that a total of $11,500,000 will be required this year for the individual and cooperative programs of the churches working through the National Council's relief agency, Church World Service.

In identical telegrams also sent to the directors of the Roman Catholic and Jewish relief agencies, the President concluded his message: "Best wishes for the complete success of your efforts which parallel our nation's interest in the health and welfare of all people."

"An Essential Bridge"

Japan International Christian University, near Tokyo, graduated its first class on March 21.

The awarding of degrees to these 165 young people was of special significance because it led to formal government accreditation of ICU's graduate school in the field of education, which opened April 1.

Dr. Eugene Carson Blake, the National Council's president, congratulated Dr. Hachiro Yuasa, president of ICU, on the "very significant milestone in the progress of the institution."

Five of the six presidents of the World Council of Churches sent messages, as did also the heads of educational institutions in Thailand, the Chinese mainland, Taiwan, Korea and the Philippines.

Norman Cousins, editor of *The Saturday Review,* said that "what is most needed in education today is a new frame of reference representing neither East nor West, but the entire human community." ICU, he believes, represents "an essential bridge across cultural and philosophical gulfs."

The university is unique in many ways. Its faculty and a large percentage of its student body are professing Christians. It is the only international university in Japan, it is bi-lingual, and it makes provision for classroom discussion and self-expression, and even for fearless disagreement—a thing unheard of in Japan.

The university was established seven years ago by the joint efforts of Christians in Japan and North America. Since 1949, fourteen major denominations in the U.S. and Canada, along with thousands of individuals and organizations, have contributed some $5,000,000 for the establishment and development of this ecumenical project in Japan. The combined membership of the supporting religious bodies totals more than 25,000,000.

Christian College Day

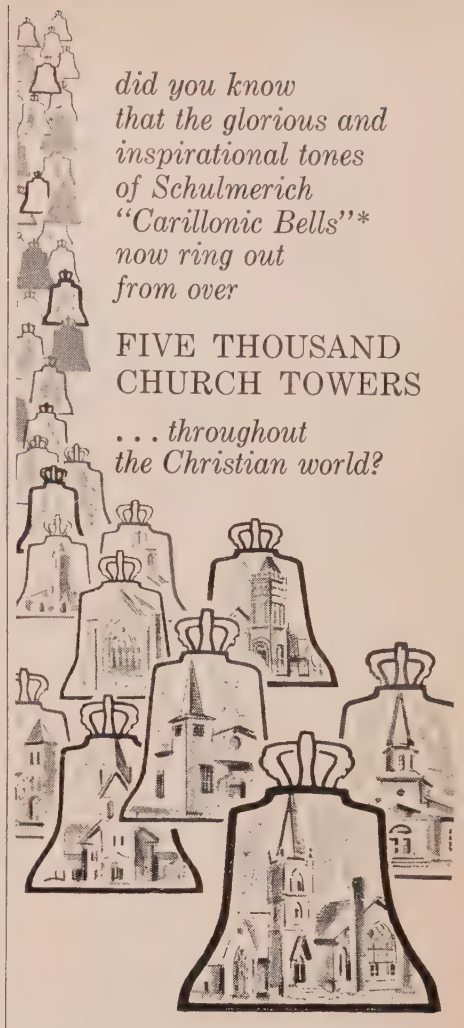
(*Continued from page* 26)

Church U.S.A., declared, "The colleges of the Presbyterian Church—Christian in tradition, academically sound, concerned with the individual, free to teach the truth—are communities of Christian scholars."

Dr. Clarence C. Stoughton, president of Wittenberg College, Springfield, O., said, "We pursue truth in the sciences and humanities because it is God's truth and not merely as a tool for self-advancement. The student acquires skills and appreciations that he may better serve God through his service to man."

"The Christian colleges must be strengthened," Dr. Wickey warned, "not only to give us more scientists, but more teachers, social workers, psychologists, nurses, missionaries, philosophers and leaders in other socially beneficial fields."

"It is today realized," he said, "that the Christian colleges have the natural religious foundation for moral and spiritual values that other institutions wish to stress, but cannot. Protestant Christian education can best retain freedom against contemporary pressures to stifle thought and impose conformity. Thus the Christian college must seek wide expansion."



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Christian Ethics

By GEORGIA HARKNESS, Abingdon Press, Nashville, Tenn., $3.75.

"How to be a Christian in one's daily activity" might serve as an accurate subtitle to this latest book by the professor of theology at the Pacific School of Religion.

In her basic insights Dr. Harkness is radical—in the literal sense of going to the root of the matter. In the application of these radical insights to specific tasks, however, she steers by common sense. She has no hobbies to ride, no facile short-cut solutions. Her great interest is to help the reader discover what Jesus, in His life and teaching and ministry and death, has revealed to us as the will of God for concrete situations.

The study begins with the Old Testament as the heritage of Jesus, and then points out how He brought together the universal love of God and universal moral obligation. Point for point, Dr. Harkness says, the ethical ideas of Jesus can be paralleled by what one finds in the Old Testament, but taken as a whole His teaching makes an impact that cannot be matched elsewhere.

The heart of Christian ethics as a consistent body of thought Dr. Harkness finds in the commandment of love. She summarizes what "love" means in the New Testament and then wrestles with the baffling difficulties of putting it into effect in complex social conditions. She sees plainly that in Jesus' teaching there is a demand for "absolute" love. At the same time she recognizes with equal clarity that in any particular situation an absolute fulfilment of the injunction to love is often out of the question. Her resolution of the dilemma follows the line that even if there is no *perfect* course there is the *best possible* course. To be Christian, she suggests, is to seek earnestly, and then to follow, the course which, in a given set of circumstances, is the best possible expression of love.

The second half of the book examines the application of this principle of "the best possible" to social situations. Dr. Harkness considers the field of family life and the relation of the sexes. She gives full attention to the ethics of economic life, including a helpful explanation of the Christian grounds on which the right to private property rests. She then takes up the complexities of race relations and the Christian approach to their solution. Next comes a critical examination of the Christian's loyalty to the state when conscience makes him question some of its laws or acts. This leads to a survey of the Christian's role in the international situation. The discussion of pacifism hardly gets beyond an analysis of the considerations which lead the pacifist and the non-pacifist to their respective positions.

The final phase of the study is an interpretation of Christian ethics as a whole in relation to what the New Testament calls "the world," i. e. the culture in the midst of which the Christian lives. Dr. Harkness rejects any point of view which accommodates itself uncritically to the prevailing cultural standards. Her emphasis is always on the transformation of culture by the mind of Christ.

This is a book which comes to grips with real problems of real people living in a real world, and does so in a way that is sound and discriminating, always well balanced and often penetrating.

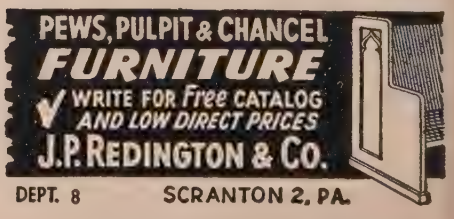
—SAMUEL MCCREA CAVERT

The Vatican Revolution

By GEDDES MACGREGOR, Beacon Press, Boston, $4.95.

In "The Vatican Revolution" the author has given us a highly dramatic, incisively reasoned, and carefully documented account of the 1870 Council that declared "that the Roman Pontiff, when he speaks *ex cathedra*—is possessed of infallibility."

The book fully justifies its title. The Council, which had not met for three hundred years, was still an indispensable agent for its own interment. With it was buried—or at least condemned to die — the democratic element in the Roman Catholic tradition. As late as 1825 a panel of Irish Roman Catholic bishops informed a British government commission that papal infallibility was no part of Catholic teaching.



But the democratic element was condemned in advance by the well-known determination of Pius IX to establish with finality papal control of the definition of doctrine, and by the predominance, among those permitted to participate, of prelates known to agree with him. Italy had more representatives than the rest of Europe. When an Italian cardinal opposed him, Pope Pius denounced the cardinal as an enemy and a heretic. When the cardinal appealed to tradition—asserting that the doctrine of papal infallibility apart from the other bishops, had been unknown as late as the fourteenth century—the Pope's reply was, "La tradizione son'io" (I am tradition).

Had the criticism been that Pius IX's proposal was contrary to the constitutional practices of the Church, it seems to this reviewer that the Pope would have replied, "I am the constitution." Vigorously supported throughout by the Jesuit order, he assumed control of the agenda from the first. He changed the formula for the promulgation of decrees, giving prior authority to the Pope instead of the Council.

Dr. MacGregor effectively demonstrates that a very great part of the opposition to the revolutionary decree was based on objections of far greater substance and permanence than the mere allegation that the moment was not ripe for its promulgation.

The chapter on the meaning of "Ex Cathedra" does not leave this reviewer entirely happy. Its rifle shots are more effective from a purely intellectual point of view than from either an emotional or a pragmatic one. Granted that the believer may be in doubt as to whether a given statement was in fact proclaimed "ex cathedra" and hence infallibly, he knows for example that the doctrine of the Assumption of Mary has been proclaimed with no room for his doubts, and that when his or others' doubts constitute a danger to his Church in the eyes of its rulers, there is a way to set the doubts at rest. For those whose faith requires an intellectual "certainty", and who can reconcile with that requirement the notion of an infallible authority, the situation is not uncomfortable.

One may doubt indeed that Pope Pius IX and his successors have been concerned as much with the ease in Zion of individual doubters as with the centralization and reinforcement of authority. Also, let us reflect on the confusion that would be caused if the Pontiff now set out to say of every papal statement of the past whether it was or was not "ex cathedra" and infallible.

Dr. MacGregor has discharged a useful task in showing how great an innovation the decrees of 1870 represent, and what a barrier they interpose between the Roman Catholic Church and other Christian churches. Formidable barriers existed before 1870. As Christians come to realize the unity that comes through faith and love more than through identity of beliefs or uniformity of organization, they will surmount or bypass barriers that now seem to separate them with finality. One reads this book with heightened interest and gratitude as he realizes the ecumenical faith that inspires the author.

—Claud D. Nelson

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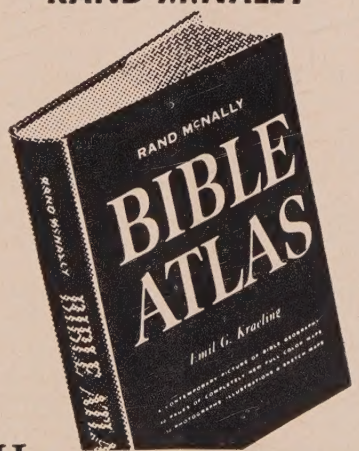

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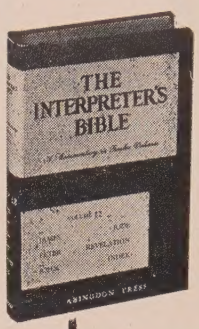

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What Do You Know About Labor?

By JAMES MYERS and HARRY W. LAIDLER, John Day Co., New York, $4.75.

What *do* you know about labor? For the one whose answer is "not much" or "only what I read in the papers", this new book co-authored by James Myers and Harry W. Laidler meets the need for a concise and readable source of information on one of the great economic and social forces of our day.

Presented in terms of both history and explanation, it sets forth what the average "lay" reader wants or needs to know about the development and meaning of many terms, dates and interrelationships in the labor movement, widely referred to in press, radio and current literature.

For instance, here in brief compass are background facts, constitutional provisions, emerging effects and "unsolved problems" of the recent AFL-CIO merger; causes and development of graft and racketeering in and outside the labor movement; pros and cons of the guaranteed annual wage, "right-to-work" laws, pension and welfare funds, as well as organized labor's community activities and political alignments.

With one or more of these issues on the front pages of today's newspapers from coast to coast and their outcomes vitally affecting both the general public and employers and employees in industry, knowledge of the kind provided in this book is needed by every responsible voter and citizen.

This book is considerably revised and expanded from an earlier volume, "Do You Know Labor?", written by James Myers while he directed the Industrial Division of the former Federal Council of Churches. Possibly it is because of this background of one of the authors and his close personal contact with the emerging labor movement and the reactions to it of church people, that the spirit and content of this volume are clearly directed to the needs and understanding of church, or religiously oriented, readers.

Particularly helpful is the chapter on "Strikes and How to Prevent Them." This might perhaps have been more accurately labeled " . . . and how to understand them," since it provides a sensitive analysis of what the average reader should, but so often does not or cannot, find out about the interacting forces at work in a given tension situation. In fact, here is a "short course" in how to read between the lines of the average published account of a strike or labor-management conflict so as to gain a clearer view of what actually is at stake.

As in James Myers' earlier book, a unique and, from many aspects, the most useful section of this new one is the section on Religion and Labor. Because it includes an account of much of what this author witnessed or took part in during 22 years as industrial relations secretary of the Federal Council of Churches, this chapter is at once descriptive, biographical, and prophetic in the best sense of the word.

In regard to specific economic and legislative gains for the common people, church people cannot be too often reminded that "while organized labor and forward-looking political parties have been the most effective forces in bringing (them) about, much of the inspiration for such movements has come from religious teaching." Recounting some of the techniques learned the hard, but ultimately effective, way, the writer stresses what is often overlooked, namely, that "the most effective social action is that which is directed to some specific problem *at a time when the issue is drawn.*" "Strike while the iron is hot" was good technique for the blacksmith, as well as tried and tested experience for the social reformer in earlier decades. Dusted off and reinstated in this day of often undue reliance upon the study commission and discussion group, it might work similar miracles in current social "action" programs of the churches.

Executives and other church leaders who found "Do You Know Labor" an indispensable item in their own working libraries will assuredly want to have this new and up-to-date version. Others who may come to it for the first time will find it a source of information, and, at points, inspiration in an area where light and understanding are still urgently called for.

—CAMERON P. HALL

A Layman's Guide to Ecumenicity

By GRACE DOUGLASS ORR, World Council of Churches, New York, $.75.

The accented word in the title of this little book is *"layman's."* It is written for the man who has little idea as to what such a strange new word as "ecu-

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menicity" means. The language is therefore plain and simple. This does not mean, however, that the substance is thin. Mrs. Orr has succeeded admirably in setting forth, in less than a hundred pages, the main facts and the essential meaning of the present-day movement of world-wide fellowship and cooperation among the churches.

There is enough historical background to afford perspective. There is a brief informative account of the development of the World Council of Churches during its first decade. There is a quick survey of its present program. Finally, there is a competent interpretation of the movement toward a greater unity at all three levels—local, national, international—and of their relations to each other.

The author is a laywoman of Lincoln, Nebraska, sister of H. Paul Douglass, who was one of the wisest architects of the ecumenical structure in this country. She has given us what this reviewer regards as the best small and popular book on the subject.

—Samuel McCrea Cavert

Social Work Year Book 1957

Edited by Russell H. Kurtz, National Association of Social Workers, New York, $7.50.

This is a sort of one-volume encyclopedia of social work. The subtitle says it is a "description of organized activities in social work and related fields." It is the 13th edition of this valuable reference work.

A highly experienced editor has skillfully assembled three volumes in one. Part One contains three comprehensive articles on the history and context of social work. Part Two contains 68 topical articles all written by persons who are authorities on the subjects discussed. Part Three consists of four lengthy directories of national and international agencies.

The article on Protestant Social Services is signed by F. Ernest Johnson and William J. Villaume. There are also articles on Roman Catholic and Jewish services.

Due attention is given to certain of the important "borderlands" between organized social work and other organized interests. There are, for example, articles on "Intergroup Relations," "Civil Rights and Civil Liberties," "Juvenile Delinquency," "Social Insurance," "Volunteers in Social Welfare," as well as on the more technical aspects of interest to the profession of social work.

The book thus provides resources and guidance to the educator, the religious administrator, and the minister with an interest in organized social welfare.

—Benson Y. Landis

Books Received

Prayer Can Change Your Life, *William Parker* and *Elaine St. Johns Dare*, Prentice-Hall, Inc., New York, N. Y., $3.50.

Stay Alive All Your Life, *Norman Vincent Peale*, Prentice-Hall, Inc., New York, N. Y., $3.95.

In But Not of the World, *Robert W. Spike*, Association Press, New York, N. Y., $2.00.

The Church, the Ministry, and Reunion, *W. Norman Pittenger*, Seabury Press, Greenwich, Conn., $2.75.

Be Not Anxious, *Randolph Crump Miller*, Seabury Press, Greenwich, Conn., $3.25.

The Books of the Old Testament, *Robert H. Pfeiffer*, Harper & Bros., New York, N. Y., $5.00.

The Hand of God, *Oswald W. S. McCall*, Enlarged edition, Harper & Bros., New York, N. Y., $3.00.

Braude's Second Encyclopedia of Stories, Quotations and Anecdotes, Prentice-Hall, Inc., Englewood Cliffs, N. J., $4.95.

The Circle of Faith, *Marcus Bach, Hawthorn Books*, 70 Fifth Avenue, New York, N. Y., $3.95.

The Story of Judaism, *Bernard J. Bamberger*, Union of American Hebrew Congregations, New York 21, N. Y., $5.00.

Seeking To Be Christian in Race Relations, *Benjamin E. Mays*, Friendship Press, New York 10, N. Y., cloth $1.50; paper $1.00.

Flexible Retirement, *Geneva Mathiasen*, editor, G. P. Putnam's Sons, New York, N. Y., $3.75.

When I Became a Man, *Theodore Parker Ferris*, Oxford University Press, New York, N. Y., $3.75.

A Letter of Wise Counsel, *Edward A. Maycock*, Association Press, New York, N. Y., $1.25.

Who Is Jesus Christ, *Stephen Neill*, Association Press, New York, N. Y., $1.25.

Religious Liberty, *Giovanni Miegge*, Association Press, New York, N. Y., $1.25.

The Cross Is Heaven, *A. J. Appasamy*, editor, Association Press, New York, N. Y., $1.25.

The Book of Revelation, *J. B. Phillips*, The Macmillan Co., New York, N. Y., $2.00.

Existentialism and Religious Belief, *David E. Roberts*, Oxford University Press, New York, N. Y., $5.00.

God, Gold and Government, *Howard E. Kershner*, Prentice-Hall, Inc., New York, N. Y., $2.95.

Albert Schweitzer: The Story of His Life, *Jean Pierhal*, Philosophical Library, New York, N. Y. $3.00.

Baruch Spinoza: The Road to Inner Freedom, The Ethics, *Dagobert D. Runes*, editor, Philosophical Library, New York, N. Y., $3.00.

The Experiment of Faith, *Samuel M. Shoemaker*, Harper & Bros., New York, N. Y., $1.50.

The Christian Ethos, *Werner Elert*, Muhlenberg Press, Philadelphia 7, Pa., $6.00.

The Geography of the Bible, *Denis Baly*, Harper & Bros., New York, N. Y., $4.95.

Luther on Vocation, *Gustaf Wingren*, Muhlenberg Press, Philadelphia 7, Pa., $3.50.

A New Testament Word Book, *William Barclay*, Harper & Bros., New York, N. Y., $2.50.

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